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PRICE, 25 CENTS

THE GREAT SYMBOL

Autocracy Plutocracy Democracy

By

RICHARD COLLIER *psend*

The world began right. What made it go wrong? The ordinances—broken in the beginning of time, and causing conditions which ultimately made a world war inevitable, after the land area had been explored and appropriated—are revealed in the Great Symbol. By putting together as one book the Books of Daniel and Revelation and numbering the verses from the first to the last and last to the first the words Alpha and Omega have a larger meaning. There is disclosed a series of results which are considered the exact number of years from the foundation of Rome to the birth of Christ, and to the organization of the Mohammedan Religion and Empire; the discovery of the Western Hemisphere; the creation of the United States of America; the opening of the continent of Africa, the world war, the failure of autocracy and the supremacy of democracy—all correctly foretold. Two thousand years ago actual dates of remotely future epochal events were recorded accurately. They are clearly, simply and logically revealed, and they accord with the Christian and Mohammedan Calendars. The Great Symbol is regarded a remarkable revelation through inspiration, and probably the most important in modern times.

Advent of Christianity in Western Hemisphere . . .	1492
First Nation in History at Birth a Christian Democracy	1776
Beginning of War for World Autocracy	1914
United States' Entry Into War for World Democracy	1917
End of Last Cycle of Autocracy	1918

APPENDIX

Messages from the Democracies of France, Great Britain and the United States in the Congress of the Republic, and to the inhabitants of the world that all Nations are to become democratized.

THE LOYAL PRESS
NEW YORK
1917

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1917a

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FEB -2 1918

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PREFACE

THE message herein is for all races. The human family is immortal. The Kingdom is to come on Earth as it is in Heaven. "The mystery of the Deity should be finished." The promise is fulfilled. The temple is measured and the number is 3333. The battles of democracy are to crush the ascendancy of autocracy in the year 1918. Realization by all the inhabitants of the world that the Kingdom is here will be within 45 revolutions of the earth around the sun; considered the period necessary to remove illiteracy from the planet. Interpretation by union of the two great Apocalypses Daniel and Revelation.

The profound mystery of the ages, in the most occult Books in the Bible, is found in the chapters containing the verses of the related numbers in Daniel and Revelation predicting the discovery of America; the World War; the acts of the beast—submarine—number 666, and the fall of autocracy and plutocracy. The prediction is accurate and not approximate, the years are recorded. A comprehensive study of the verses, the numbers therein and relation of combination of numbers to the World War, the German Empire and the United States would seem to establish the identity of the beast figuratively as the Prussian Kaiser synonym for autocracy, and the number 666 as prophetic and emblematic of the characteristics of autocracy. Furthermore, it is established from the verses that forty-two months is to be the closing period of the cycle or duration of the power of autocracy. The end to be apparent in 1918, and then the beginning of acceptance generally of the democratic principle in government, for extension throughout all countries.

The highest factor in the nine Arabic numerals is employed as a symbol to show the correlativity of the records of epochal Biblical history with those relating to momentous issues of

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the nations at the present time. A series of illustrations reveal reciprocal association astounding in revelation and meaning. Unfailing correspondence of the Deity with the mortal is in evidence then as now. The days of deception, hypocrisy and crime are considered as numbered and they are to pass from the earth. The inhabitants of the planet are to return to a full comprehension of the Divine ordinances and to live in accordance with law.

The supreme and crowning masterpiece of material development by the Infinite Genius and Director of the Universe is man made in His image and likeness; as a corollary the greatest crime against the Deity, considered the unpardonable sin, is the act of a human being altering the personal and transcendent design of the Divine Being. The inhabitants of this planet are to return to a full comprehension and observance of the divine ordinances and to live accordingly. The symbol illustrations are not submitted as a basis on which to establish belief. They have fulfilled their purpose when the unbeliever is influenced to begin to seriously ask the innermost conscience how to make the individual, social and commercial life accord fully with the philosophy expounded on the Mount in Asia nineteen hundred years ago.

The mission of this pamphlet is to accelerate peaceful social revolution, through the spirit of universal democracy by creating among the people of all creeds enthusiastic interest generally in a new investigation as to the real meaning of the narrative from Genesis to the Revelation, thereby to assure greater co-operation in establishing the Kingdom of Heaven on Earth. The theme herein is visible from beginning to end. Like some streams it may momentarily wind its way into subterranean passages only to emerge into the light of the sun.

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CHAPTER I

FULFILLMENT OF PROPHECY

THE reason for an alliance of prophecy and democracy is to create new interest and service to the cause of democratizing the world. The sovereign destiny of labor is to be fulfilled through a more intimate explanation of profound physical truths, by universality in fellowship expressed in the teachings of Jesus and others, and as a consequence, participation by all mankind in the grandeur of the benefits that are to result. Furthermore, this message is written to urge continued careful examination of history and prophecy in the Bible. To obtain evidence explanatory of the world politico-economic revolution now in development, and of the deplorable state of society on this planet—in America as well as in Europe, Asia and Africa—at the end of nineteen centuries of Christian Era. Finally, the remedy—the necessary observance of the basic law—in order to change conditions and to have “Thy Kingdom come on Earth as it is in Heaven.” The utopian visions of the centuries past are to become the realities of the present. The rapidity in transition from evil to good is as of the night to the dawn. In ancient days the admission generally of a truth was the work of a decade, whereas to-day it is apparent upon announcement. The spirit commonly designated Christianity—the soul of democracy—is knowledge, expression and acceptance of the infinite truth that through creation of Divine Law and obedience thereto peace and justice shall prevail among all nations.

The governments of the world at the birth of the twentieth century enjoyed a measure of concord, although they were not in accord in respect to the wisdom of agreeing upon a political and economic course, the adoption of which, then as now, would lead to a union in understanding the Divine ordi-

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nances, the differences between good and evil, right and wrong. The dynasties of appropriation, depredation and plunder that began the war, were not ready to concede the virtues of the teachings of Jesus and to acknowledge that their application signified the democratization of the world. The predatory instincts had not disappeared altogether from all races. As evident in some States, the people submitted to a series of misrepresentations which would have been comic had not the tragic deception led thousands in mass formation to the portals of Verdun as sheep are herded for the slaughter.

That which now remains to be achieved by all the Powers, as a condition to the ending of the war, is an alliance, or an agreement between leaders in religion and science. This should be of a nature to receive the support of the world governments, by their acceptance of a digest of commandments elemental and essential in the guidance of men and women.* Acceptance of a code of basic principles to be proclaimed by the Council of Nations could be made mandatory. The several governments respectively should agree to enact the laws to enforce vigorously instruction among their inhabitants. The educational work without false modesty should direct attention to the mistakes, the deception and the hypocrisy of the past, through failure to make known to the young the regulations ordained by the Creator to govern creation and development of life on this planet.

The conscription of five million men and women as educators, capable of the same spirit of determination, aggressiveness and heroism as displayed in war would remove illiteracy from the earth in the course of two generations. As a beginning has to be made in all things the present is the time to organize an association to make known, on non-materialistic lines, practical methods to instructors to carry on this reform. This should apply to the schools of all the nations, and if necessary the state should adopt militant methods in the instruction of truths relating to creation and life. Thereby to insure full knowledge to the young, of the processes of nature and the procedure necessary to the highest physical, mental and moral development. Greed and strenuousness falsely presented under the guise of valiant endeavor, and ruthlessness to a degree of brutality heretofore unknown, has been thrust into commercial development to accomplish results regardless of the morality of the practices performed. The time is present for those who are concerned with the moral regeneration

* The modern definition of the words religion and science are in close accord. J. Martineau, in definition of the word religion states: "By religion I understand the belief and worship of Supreme mind and Will directing the Universe and holding moral relations with human life." Who will deny that the Mind directing the Universe is Scientific?

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of the world, to exercise equally high stress and zealous endeavor, if the conditions so demand and they may, to introduce improved methods of instruction. They should be guided by superior intelligence, courage and chivalry to protect the children and the sphere in which mothers are born to serve.

Evidence is available that mandatory methods organized twenty million men under arms and into war at enormous expenditure of life and money. In addition the nations are to raise annually for decades to come large sums for pensions. Judging from this experience alone it certainly is practical to obtain by taxation a fund to be employed in universal education on the continents of Asia and Africa and at home. Such expenditures would be in comparison far less than the amount disbursed in war. The money would be used by the several nations for the army of teachers necessary to overcome the causes that heretofore made it imperative to establish great armies for military purposes. The question relates to general extension of education and morality under a banner to fight and kill or under one to instruct and build. As a practical proposition the latter proposal is far less chimerical. This is said notwithstanding the contention of some that many engaged in commercial affairs to-day have shown no evidence of the moral benefit, from instruction they received in schools, judging from the immorality of their business methods. Nevertheless, the question which is the better procedure permits of no argument.

This pamphlet is issued with the prayer that it will awaken renewed enthusiasm for the prodigious enterprise of the Creator as seen in the universe, especially in the birth and development of this planet, and that it will cause a better understanding of the principles designed to guide those who were to become the inhabitants. Those who believe are asked to have generous catholicity in interpretation of the Word; to stimulate greater zeal in understanding the records therein, including the prophecy; to classify events of to-day through the light of new experiences into analogy with Scriptural reports; to realize a broader conception of the socialism of Christianity, the fatherhood of God and brotherhood of man. This would lead all nations into a more discerning vision; and more intimate relationship with the Creator would result from conscientious inquiry as to the meaning of the fundamental ordinances. Investigation would lead to the rediscovery of the first law lost temporarily to the millions of all the races, and its meaning would be so assertive as to call for general recognition.

Adherence to the law would enlarge vastly the range of vision. It would at once be seen that the resources of the planet, found in the soil and in the divine power of labor

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through deeper spirituality of thought and understanding of liberty and freedom, are sufficient to enable the generation latest born to establish again universally the Kingdom of Heaven on Earth. This truth once really understood would organize the wealth of both kingdoms into republican forces fostered by the democratic ideals of equality, fraternity and intellectual development. Progress would be exploited justly and in a manner to destroy forever the conditions which organized, through the physically weaker and defenseless state of woman, private and public debasement and prostitution as a power to the near destruction of civilized life on the earth. Read reports of the physicians of America and Europe who are qualified by reason of many years of scientific investigation and experience as specialists in the science of gynecology.

As already intimated, the object to establish symbolically the identity of the world war with certain Biblical records is to induce deeper study of Scriptural history—to see the handwriting on the wall. Thereupon it will be revealed that to attain nobler exploitation of the mortal, harmonious progress in moral, intellectual and economic conditions must extend thoroughly within all branches of the human family. The complete transition of industrial life from the severely cruel individually competitive organizations into a state of morally co-operative leadership, now happily under way and near realization, will call for the orderly removal generally of that posing, unintellectual, pretentious sham commonly known as the conceited, bumptious superman. Thus will be pronounced the extinction of the agencies of the oligarchic and plutocratic principle in government throughout the world. Initiative and leadership are essential in all things, with the pioneer alone in the heart of the forest of the Amazon, with the superintendent in the soul of a great industry. The mistakes in the past, in this respect, are innumerable, through false or ignorant declarations that the attributes of leadership are exceptional, especial and superior qualifications of the few, whereas they are common and general. These misleading impressions have given birth to a world of egotism, now in process of extinction.

The inhabitants of this planet are undergoing regeneration. The Divine law instrumental in bringing this star into existence is unalterable and defines the process controlling creation, material development, and protection for the specie of the Divine, spiritual and physical laws are unchangeable. The inhabitants are made in the image and likeness of God. Doomed to failure from the beginning was the project, appallingly audacious and infamous, begun during the period of the first civilization on the planet, to alter physically the handiwork of the specie of God the greatest offence and sin

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against the intelligence of the Creator. The evil professions and customs which have contributed to the decline spiritually, therefore morally, of the inhabitants to the lowest depths of human degradation, are the result of failure to accept the Divine proclamation that man is made in the image and likeness of God. Not that the Deity is made in the image and likeness of man, a distinction some fail to see for the reason they continue to insist in the profanation of His work. Without intending disrespect or denying the honesty of purpose of great numbers of people of all races, religion and creeds: Caucasian, Mongolian, or Negro, Mohammedan, Buddhist, Jew or Gentile, it is evident to-day as in the ages past and witnessed in the continued effort and defeat of the effort to prevent the Divine process of heredity forming a basic and therefore a normal physical characteristic. The consequences of the practice of mutilation have caused in time the normal to reappear, but in the form of the abnormal, as a mark and so to remain until the Divine injunction is again understood and obeyed.

The rotation of the earth on its axis, the tremendous force in the whirl of the mass in its orbit changes our position in space day to day fifteen hundred thousand miles. In view of this single momentous daily event is it not difficult to understand it is necessary to remind great numbers of people not to forget the Creator of the Universe: that they must try to comprehend the laws ordained for their service, which they have failed to fulfill? Is it not therefore equally a folly to assume that persistent effort wisely directed has not been made by the prophets to record the successes and failures, to report how stubborn perverseness and contumacy have caused the exceedingly slow germination and small harvest of intellectual mortals? These experiences are from Genesis to Revelation. They are found in the inscriptions on stone, pristine in human affairs, deciphered by students of science to-day. The physical force and attendant evils which have endeavored to master God, in modern parlance, is materialism and supermechanism. The birth of materialism some day will be traced to the first disregard of that injunction which, had it been observed, would have continued the Kingdom of Heaven on this planet from the days of the origin of human life, and the material impositions of the several deadly schemes of existence all now expiring, would have been unknown. The fall in the Garden of Eden resulted from the failure to observe the Divine law. Faithful recognition of that law signified allegiance to the great precept and mandate that intimate conjugal relation was to occur solely to propagate life and for no other purpose. Man is made in the image and likeness of God. The presentation is Divine, reflection will reveal the augustness of the gift.

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The great plan of creation followed in the design of this planet and the inhabitants included physical and temperamental conditions so organized as to prevent the defeat of the Divine will by causing depopulation through failure due to non-conjugal association. At the same time the injunction was that observation of the law, unalterably, should be fulfilled. The failure to comply with the law is evident in the present disorganized social state. The continuous ignoring of the Divine injunctions established heterogeneous aggregations of human life, from which were organized more or less chaotically numerous racial, economic, unmoral as well as immoral associations and political groups, groping more or less blindly to find a way out of this cataclystic condition of society. Those among the number who were dimly conscious of or could see the light asserted and re-asserted with the strongest emphasis that man is made in the image and likeness of God, and that allegiance to the Divine law must be understood and upheld universally in order to insure again the coming of the Kingdom of Heaven on the earth.

The skeptic fails to comprehend the immensity of the plan of the universe when he declares that had God the power which the multitude claim they believe He possesses, He should have prevented existing conditions "by a wave of the hand." "He should not have permitted the original evil nor the domination of wickedness through the ages—not for a day." The earth is but one of uncountable thousands of worlds illuminating space: "In my Father's house are many mansions." The Creator has established a plan of creation considered as basic in respect to this planet—from this it does not necessarily follow that the system inaugurated here for development of planetary life is the same on other globes. The plan once established, however, the conditions governing earthly affairs must be fulfilled. If you place your finger in the fire it burns. Shall the conditions which make the fire be changed because fingers are burned? It is true that the intimate relation of the Divine with the mortal introduces remedial agents, nevertheless the fire will burn and the introduction of the remedy should not be considered as a materialistic discovery or invention when in reality it is a Divine gift not to be abused.

Why were not the miracles of photography, wireless telegraphy, and the flying machine performed a thousand years ago? No intelligent being will deny, in respect to the science of nature, that these miracles, or inventions, if you prefer, were not as possible then as to-day. The process of regeneration of degenerate man at that remote period was understood by a limited number only, the development of the heaven was slow, re-enlightenment had not become suffi-

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ciently general as to make it practical to consider the abolition of frontiers—which the flying machine to-day suggests. At that time the physical possibilities of the human structure were not fully understood or appreciated in the sense evident more general to-day. Moreover, it was not then known that the sinew muscles and frame of man could sustain the energy to fly, without the aid of power in addition to that normally within the mortal. In the process of regeneration of the inhabitants of this planet, the leaven of Bible history has at last been renewed and is found to-day in all sections of the earth. In some places it may be in bottles, as the virus vaccinus, and doubtless there are great hosts who are yet to understand its power and meaning.

The Bible is a synopsis of a number of occurrences from the creation to the time of Christ. Should it be regarded as impossible that the Biblical records could have been compiled so as to present a striking analogy when considered in connection with contemporary events. In the light of the achievements of the Deity, is it not comprehensible that the ancient writers, consciously or unconsciously, followed a plan of recording history and prophecy? One to permit the employment, in future centuries, of a factor to assist in a logical interpretation, without regard to the obstacles attributed to changes in languages and epochs? Is it unreasonable to contend that the august Council, directed to superintend the details governing the affairs of this planet, could have not foreseen the development of a language and a symbol helpful in interpretation of the prophecy of yesterday in their computation of time by the Deity.

Would it not be considered that the sum of the nine Arabic numerals which reduce to 9; the numerical representation of the letters of the alphabet which total 351 the digits in which added make 9, the basis for a simple cryptic system and one less liable to be lost during long intervals of time? The number of years is 1495 from the year of the birth of Jesus Christ to the discovery of the New World, and the world war began 419 years later. The numerical representation of the verse of the Symbol is 419. Why 39, the Books in the Old Testament reveal the verse 9? Why 27, the Books in the New Testament, reveal the Symbol chapter 13 and the number of the chapter and the Symbol verse together equal the number of all the chapters and so designate the Book of Revelation? Finally, why should it be that from an aggregation of more than three million, five hundred thousand letters in the Bible, there is one grouping only into nine words of that number of letters equal to the number of the Books of the Prophecy divided into nine words classified under the number 9? To this the sensualist, the advocate of the doctrine that the mate-

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rial senses are the sole source of knowledge—and his progeny, the materialists—will reply frigidly that it is a juggling of figures to delude and to establish a chain of coincidences, and at once dismiss the subject, or proceed to formulate analogy equally interesting from the point of view of the fatalist and unbeliever. Let it be noted it is offensive and inexcusable on the part of an intellectual to become unconscious of the Divine in the Universe—a postulate doomed to disappear. Transition from the temporary to the permanent existence awakens the conscience, that has denied its creation, as it is reflected in the mirror of destiny, desperation and despair.

Further evidence of the great truth to democratize the world is in the last section of this pamphlet. Those who read the Apocalypse will recognize the hand of God in prophecy. They will see the inhabitants of the world who are trying to extricate themselves from the existing state of moral decadence caused by prostitution of talent and abilities in human affairs generally, out of which the world war is born. They will influence the utmost power to remove forevermore the cancerous growth which is the cause of the moral and physical decline of the human race. See Revelation, Chapters xiii-xvii. Man is made in the image and likeness of God. Denial of this great truth explains his fall, on the other hand acknowledgment is fulfillment and will enable him to rise again.

The evidence herein is submitted for thoughtful consideration of all who believe that man can never separate his consciousness from his individuality—his being. By distinguishing good from evil, true from false, rejecting all evil, his thoughts bring him into intimate relation with the Creative Power. Conditions governing material affairs, in this dual state, are fulfilled by observance of the law enacted by the Deity in the administration of the destiny of man. Opposition is destruction; recognition is construction—building of character until the truth becomes self-evident to all the senses clothed in the physical body. To aid investigation of the subject relating to scientific bodily existence, your attention is directed to the writings of Thomas Troward, considered, by the late Professor James, of Harvard University, and others, as foremost in philosophical and exegetical exposition.

Let it be admitted there has been conscientious, well-intentioned, but much misdirected effort in behalf of the science of eugenics. Some writers fail entirely to concede the imperative necessity on the part of mortals to give consideration to the Power which renders decision. The Deity decides whether or not unbreakable allegiance has been given to the cause known to-day as eugenics. Allegiance is realization and permanent fulfillment of the plan of life proclaimed by the Creative Power.

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M. F. Parmelee in a volume that certainly is entitled to the utmost consideration as a highly developed contribution to the science he specializes comprehensively, fails to become disentangled, in one section therein, as it appears to some from his convolved and complex—possibly to his mind simple—scheme of evolution. The possibility of the Divine in the mortal, that the Celestial Hierarchy works through moral excellence in human endeavor, is an association possibly not understood.

It is true that earthly conditions favorable for this work are variable, as must be evident upon examination of material realities to-day. Evidence is available, however, that the agencies consecrated to the promulgation of knowledge, the last quarter of a century especially, have extended their influence to every section of the earth. The leaven of the Divine in life is soon to come into its own through the natural agency of universal education. The human family was designed by the Deity with that object in view, and the Fall in the pre-historic age through failure to observe the ordinances is seen in the conditions on earth to-day.

The reader is asked not to permit the ingenuities of warped mentality or materialistic tendencies to lead him to undervalue conscientious efforts to understand the purposes of creation; furthermore, he is advised to remember that the great miracle of life—Divine life in material body—is the masterpiece of creation. If you have belief, analyze your belief. If you have it not, seek to acquire it and it will be given unto you.

CHAPTER II

ANALOGY

YOUR attention is asked to the interpretation in the Diagram, which is considered original. In support of this statement, aside from certain personal experiences which seem to justify it, the works of more than fifty writers on the prophetic books have been consulted, and no analogies similar, approximate or of like character have been discovered therein.* A number of these writers are regarded by those qualified to comment on such matters as eminent and their works are considered authoritative.

Logical it is to state, in the compilation of the Book known as the Holy Bible, in its entirety or in part, that it could have been directed by the Creator of the Universe. Equally sound it is to declare that the translations of the manuscripts, in all or in part, into different languages, and the division of the chapters and verses through inspiration, with or without knowledge of such influence on the part of those who did the work, could have been directed in a manner to permit varied yet accurate analogical demonstrations.

The translators could have been conscious or unconscious that the division of the text in Daniel and Revelation and other Books in the Bible were to be made in a way to signify a procedure to be followed later to reveal the exact meaning

* Nine of the quotations under review in this narrative are as follows: (1) "Despise not prophesyings." (2) "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (*whoso readeth let him understand*)." (3) "But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not (*let him that readeth understand*), then let them that be in Judea flee to the mountains." (4) "And he said unto me, unto 2300 days then shall the sanctuary be cleansed." (5) "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a 1290 days." (6) "Blessed is he that waiteth and cometh to the 1335 days." (7) "And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue 42 months." (8) "Here is wisdom. Let him that hath understanding count the number of the beast; for it is the number of a man; and his number is 666." (9) "If any man have an ear, let him hear."¹

¹ These nine quotations are from the Books: First Thessalonians V-20. Matthew XXIV-15. Mark XIII-14. Daniel VIII-14; XII, 11 and 12. Revelation XIII-5 18 and 9.

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of certain verses. It could have been divinely ordered that the messages should be revealed by associating the numbers mentioned in the text of certain verses, with the numbers of the verses themselves. In this manner there could be revealed a clear understanding of those prophetic messages, in Daniel and Revelation, long understood by some as relating to the millennium.

Furthermore it is logical to assert that the Creator of the Universe could have foreseen the term of years necessary to insure distribution throughout the world of the leaven of Christianity and the enlightenment, consequently, of a sufficient number of the inhabitants, necessary to effect an organization to overcome the destructive autocratic and plutocratic forces. In other words the Creator had knowledge of the thousands of years to pass, in the process of evolution, in order to create a social union of that division of all mankind, sufficiently intelligent and morally strong, which would develop into a co-operative—and not competitive—orderly world power essential to establish the "Kingdom on Earth as it is in Heaven."

Relative to the foregoing statements the author affirms he has not nor does he presume to claim that the Creator has chosen to influence the construction of certain biblical records in a manner to cause their meaning to apply to events of the present time. Reassertion, however, is made that the Creator could! That He could have established the conditions necessary to have certain biblical messages not only apply to the present time, but also that the meaning should be revealed in a logical manner and one easy to understand. It could have been ordained that this should be done by a procedure to demonstrate clearly specific dates, not only those that are exact, but such as can be verified simply by use of the Bible in connection with records of past and contemporary history of the world. Some have observed that the prophetic records in Daniel and Revelation describe conditions associated analogically with events in the first score of the Twentieth Century, a brief cycle in the time of the universe, regarded as the greatest in the arts of peace and war. Their attention especially is directed to interpretation by employment of numbers. In their work, they are asked to remember it was not thus the prophecy was unveiled. Though later the inversion of numbers as a key established analogy logically and confirmed the truth for the inverted mind of the materialist. The interpretation, however, was achieved solely through faith and belief, the mathematical phase was a secondary matter.

This narrative is to demonstrate simply with a few numbers, elected from certain verses in the Bible, that the period described in the twelfth chapter of Daniel and the thirteenth chapter of Revelation is the present. That the causes which

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established evil in destructive control on this planet, clearly indicated in the two books mentioned are to be overcome. The verses and numbers are submitted with the faith that the attention of some will be directed to a re-examination of the messages in the Bible. Such an examination will show that the discovery of the procedure to make the interpretation could have been accomplished by any one diligently and believably undertaking the task. The writer does not wish to convey the impression that none other could have made the interpretation.

The essentials in the prophecy in Daniel and Revelation are considered in the light of a record of principles and conditions, the result of mal-administration in worldly affairs, and not the acts of certain individuals. Social, economic, political arrangement on this planet, the causes and changes through amalgamation are foretold. The time to firmly establish the redemption of the multitude of adherents needed to insure the power of right by the process of evolution was foreseen and recorded. The prophecy relates to a new era, the accuracy of the message corroborated is but additional confirmatory evidence of the divine inspiration to ineffaceably delineate it, for transmission through the dark mysteries of the passing centuries, subject to interpretation later by inversion of numbers and otherwise. The characters written on the wall can be considered in the light of inscription by inversion, and they were so regarded by the Arabs in the early centuries of the Christian cycle.

It is not logical to contend that the method of computation to make the interpretation, should be necessarily by process other than simple arithmetical procedure. The practice of higher mathematics is unnecessary to ascertain, through revelation or prophecy, the evolutionary period to bring to a crisis the development of materialistic thought and corrupt practices, and to unite such destructive agencies into a world conflict to destroy right. The final step to overcome the evil which has resulted from autocratic power and false administrative and economic conditions has begun. Was it not by the example of truth and simplicity in working with men in humble vocation that the founder of Christianity confounded the hierarchy of plutocrats and money changers? The Apocalypses have analytical and forcible association with present events. The text in the cardinal verses is emphatic. Is not the democracy of the world clearly visible through the present ordeal of fire? Is it not evident that the time is here for the fall of the autocrat and the plutocrat, the offspring of false doctrine? Do you not read the message of economic reform and see the evolution in the legislation on taxation? Can you not see the spirit of co-operative endeavor is quick-

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ened; that it is possible to have the Kingdom on Earth as it is in Heaven, and in accordance with the divine promise? Do you question the good faith of this promise of the Deity? In other words do you not see that part of the hand which wrote on the wall? The Apocalypse reveals the evils of autocracy, and the Christianity of democracy; it tells you of the submarine, the aeroplane, and other agencies with power. Startling is the realism in the revelation!

Analogical interpretation in other languages is possible, and this might apply, even now, to the Bible published in the tongue Germanic, a language which has been used to abuse its power for good through degeneration into a formidable channel to distribute fatalistic and other literature of the autocratic mark and to propagate criminal instruction.

Without unjust comment or reflection upon the noble and great work of the people of other countries and races, yes, including the Huns, do you not consider it is clearly evident that the magnitude of the population of the English-speaking nations, their administrative territory geographically, the extent of the intellectual development therein; and the effort of the inhabitants to establish Christianity in all sections of the world, is a logical and justifiable reason for the Deity to encourage revelation of prophecy *first* through the medium of the English tongue! Would such an attitude not be entirely consistent, and could it not be wholly free from aspersion and unfair reflection upon the people of any other language? The reader is asked to take care to remember the author has not presumed to declare that the Deity has so ordained the revelation. In your mediation on the question of the language consider the history of the English-speaking people, the good and bad legislative measures from the time of signing the Magna Charta to that of the present, then consider the true meaning of liberty, freedom, democracy and Christianity!

The twentieth century, to answer one more criticism, has seen a prodigious fatalistic reaction—fostered by many among the “intellectuals”—and the check to this materialistic endeavor has developed into a world combat. The poison of fatalism has been extending its slimy coils amidst all nations. The time is at hand to grasp the materialized gentile, clothed in the guise of the clergy or otherwise, and to checkmate his self-declared right to exercise the license—so evident among those who consider themselves supermen—which allures and deludes one into the belief that it is his prerogative to do as he pleases, to formulate a law unto himself, whether it be in directing a labor organization, financing a public service corporation, or in abbreviating, or otherwise tampering, and putting the soft pedal on the true sense of the Scripture in order to soothe and to tranquilize the gilded hypocrite who supplies the gold.

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In this last remark the reader is asked to remember that all who supply the gold are not hypocrites. Thus again in evolution is pronounced the warning and admonition to those who would alter the ancient records so as to affect their right meaning, and to cause the Word to favor autocratic and plutocratic growth to the destruction of democratic ideals. To try to commercialize the Bible into a "get knowledge quick exchange," "Here, Lord, are my sentiments reduced and in a nutshell," is to invoke failure. The correspondence school has its mission, but it will never lessen the time to write an essay, or to feelingly recite the Lord's Prayer.

To complete this introductory notice it remains to explain the procedure to ascertain the number considered as logical to employ in analogical interpretation of the seventh verse in the twelfth chapter of Daniel. The verse, "Time times and an half," which is the three hundred and fifty-first in the Book. The literature, ancient and modern, in explanation of this text would fill volumes. The criticisms are voluminous, and they suggest consideration of the simple and great truth that the reading of the Word of God calls for faith. Frequently it is that the super-acute mind, filled with the power of keen and penetrating analysis and the higher criticism, labors greatly to bring forth a mouse. The genius that can put color and fragrance into the rose confounds the "materialized Christian." The interpretation of the passage quoted in the Diagram was developed through belief, and the reader is privileged to determine if it shall survive the "acid test" of the logician.

The loss to the world through the destruction of the Alexandria Library, has been the subject of comment and controversy for generations. It is needless to speculate as to the value of the records of the remotely ancient world that were destroyed. How extensive the knowledge of mathematics and geometry on the part of the Chaldaean sages the author does not know. The astrologers, and possibly for reasons of state, had constructed evidently for private if not for general use a simple, brief and secret code for recording events important or otherwise. To what degree of thoroughness this art or science had been acquired by the few of learning during the dawn of the Christian era and the medieval period to follow has not been ascertained for the reason the writer has made no research. That the Scribes had some system not greatly involved appears to be evident. This thought led to the selection of two numbers as a basis for investigation by analogy and developed from the lowest unit (3) the multiple of which is the highest unit (9), and chosen from the first three odd numerals—those which produce by addition and by subtraction, either one or both, each of the 9 numerals. This pro-

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cedure revealed in paralled $3 \times 3 \times 3 \times 3$, then the numbers 9, 27, and 81; and the sum of these last 3 numbers divided by 3 revealed 39, the numbers of Books in the Old Testament. Therefrom was suggested a basis on which to make a trial to establish by the logical process of reasoning that which had been divined through inspiration.

The preceding chapter closes with admonition for the intelligent mortal who fails to see the Deity in the records of the Bible. The interest that some readers will find in the analogical correspondence herein, should not cause failure to remember that development of this narrative was not stimulated by a desire to open academic discussion, but with the object of directing attention again and generally to the social conditions resulting from ignoring fundamental physical laws, the breaking of two great ordinances, alluded to in the first chapter, and the degenerate progression consequent, which has established temporarily, as time is measured in the universe, the abnormal state in human affairs witnessed in all sections of the earth at the present time.

The synthesis of numbers and words is submitted with faith that the notice of some will be directed to a re examination of the messages, in the Book of world-wide distribution. The reciprocal association of events through similarity of numbers and ratios appears to demonstrate clearly that the influence of the Deity directed the method of expression in certain passages in the Scriptures, in a way to permit significant correlation with dates of great occurrences to take place ultimately on this planet. A composition in which are associated numbers and words in analogical relation with remote events, in orderly synthesis with those of a later epoch, should not be regarded as an attempt to make a union of principles irreconcilably at variance. To express it in another way—this procedure to establish analogy need not necessarily be considered a syncretism or illogical.

With due consideration to the foregoing it is now suggested that careful reading be given to the nine quotations on page 16, and to the Diagram, as such will aid the interpretation of the story of the Symbol, a narrative written with the hope that it will awaken many to battle with enthusiasm for the cause that is to lead ultimately to the removal of autocratic and plutocratic power from the earth, and to establish universally the Christianity expressed in the Golden Rule by the great Jew.

The Books of Daniel and Revelation contain prophecy reciprocal in meaning, and relating to the present time. Submitted herein as corroborative evidence, not involved or difficult to understand, are a number of illustrations to which others can be added later. Hypercritical or ironic review of

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the analogy will not detract from the reality of the records. Those who give careful attention to the texts, words and numbers in Books Twenty-seven in the Old and New Testaments will readily observe that the periods described therein are applicable to the history now in the making. "You are to believe as a child." The sensual and materialistic gentile who imagines he is a Christian need not seek to fortify his soul by denial of the truth.

"Hebrew prophecy springs from divinity as its source." "The internal character of the Book of Daniel is such as to prove its divine inspiration," is the statement of Charles Augustus Briggs, a philosopher and instructor of distinction. Dr. Briggs states further that "none but God can give such prophecy, none but God can build such prophecy." "The ideal of prophecy and the *real* of history corresponds in Him who is above the limits of time, of space and circumstance, Who is the Creator, Ruler and Saviour of the world." The revelation in the Apocalypses explains the evil to result from autocracy and plutocracy, and from a social condition organized contrary to the law of God. Prophecy is not to be despised. It is not illogical to declare that the future can be revealed through divine instrumentality.

The numbers revealed and to be revealed, as will be seen, are the same as those developed by association of certain chapters and verses in the two Apocalypses. These verses, it is believed, relate to the world war and to the coming together of the nations after the war by universal acceptance of the simple faith of the first century of the Christian era. At this time a few only can see and understand that prophecy is being fulfilled in the world war. The many fail to comprehend that the submarine and aeroplane are the messages from the sea and the sky, mentioned in the Books of Daniel and Revelation. They are blind to the importance of the commercial transition. The world-wide economic revolution in development is to remove industry and commerce from the shifting sands of strife, jealousy and disintegration and to anchor these divine instruments of progress on the rock founded on the principles of Christianity "Do unto others as you would have others do unto you." This industrial advent is more clearly evident in the legislative measures leading to the acquisition by the people through co-operative and not competitive progress, of rights inherently their own. The growth is to be constructive and not destructive.

Those disposed to play the rôle of critic are asked to remember that the purpose of these illustrations is to direct attention to the great truth that the Infinite is eternally present, and in intimate association with mortals, and that the analogical records relating to the great war and to the momentous

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issues of the present time are recorded in the Bible. The present was foreseen, and prophecy is not to be despised. The numbers herein express definite periods of universal interest. They are not derived from long and involved computations producing approximate associations and results. The demonstrations, by simple analogy, have brought into reciprocal relation exact dates easy to verify. They show the singular relation of the number nine, the highest numeral, and the unit, the multiple of which produces the highest numeral in the association of epochal records. It is unreasonable to fail to recognize the necessity of the leaders in liberal and intellectual endeavor among the sages of Babylon to agree upon a symbol! A symbol based on a number or numbers would be less liable to be lost or effected by change due to the transition of the centuries. This would apply to a prehistoric age when a series of perpendicular lines were employed to express quantity as, well as to a later period when the Roman and Arabic numerals became the system adopted by the nations regarded as the center of world civilization.

Before proceeding with the series of reciprocal correspondence associating biblical records with present prodigious events on this planet, it is advisable to again ask those interested to read the chapters from which inspiration has drawn quotations. In this matter your attention is especially directed to one verse, the numerical construction of which is not duplicated in the entire Bible of over seven hundred thousand words and thirty-one thousand verses. It is the verse of the Symbol; Revelation XIII, 9. The addition of the numbers of the verse, words and letters therein, produce the numerical representation of the word Daniel, which, as to be remembered, is the same as the sum of the nine Arabic numerals. Furthermore this number 45 is indicated in the verse in uniform sequence and progression of five nines, namely, 9, 18, 27, 36, 45. By addition of these five numbers the result is 135. The reader will probably note that the ancient sages had knowledge of the science of discreet and continuous magnitude as mathematics has been classified, and that they had method and order in the recording of prophecy.

The ability to make a distinction within an identity can be considered the most elementary process of thought, such as the distinction of color, of quantity, and the next step is to count—to enumerate.

The arrangement of quantities in different orders resulted in the discovery of addition, subtraction, multiplication, division, geometrical and arithmetical progression.

The introductory notice in the second chapter contains a statement that the division of uncials and manuscripts into verses and chapters could have been directed through inspira-

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tion consciously or unconsciously in a manner to have the construction of the Word conform to a system geometrical or otherwise.

The reader is advised to search and find the verses to which attention is directed. At the end of this chapter are copies of diagrams, and the Books Daniel and Revelation. The verses in the Books, in addition to the chapter and the verse divisions, are numbered consecutively from the first to the last verse and from the last to the first verse. The convenience in finding the verses is apparent.

The verses which commanded attention and caused the revelation:

"And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up there shall be a 1290 days." "Blessed is he that waiteth, and cometh to the 1335 days." Daniel XII, 11 and 12.

"And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue 42 months." "Here is wisdom. Let him that hath understanding count the number of the beast; for it is the number of a man; and his number is 666." Revelation XIII, 5 and 18.

The arrangement of numbers in the verses, and numbers of the verses that suggested research. The result is the narrative of The Great Symbol.

Diagram

27 IS BOOK DANIEL
2+7=9

REVELATION IS BOOK 27
2+7=9

CHAPTER XII	VERSE 11 {	a. 1290	}	2625
	VERSE 12 {	b. 1335		
		23		
		c. 42	}	708
		d. 666		
		<u>* 3333</u>		<u>1917</u>

CHAPTER XIII
VERSE 5
VERSE 18
23

* The Capitol, Washington, U. S. A., is the first National Temple in the World dedicated to Christian Legislation, Law and Justice by the first free and independent Nation in history at birth a Christian Democracy. Find in the Capitol the miniature Canopy of Heaven and see the number of the dimensions—3333—expressed in the unit of measurement. The diameter and the height respectively of the rotunda are 1170 and 2163 inches—together these numbers make 3333. The greatest diameter at the base of the dome expressed in the unit of measurement reveals the number 2625 and 708. See above.

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Addition of the 4 numbers 27, 23, 23, 27—on page 24—with their inversions, and the result added to its inversion make 1111, the *lowest* number of four numerals in parallel. Multiply these four numbers above, then multiply the result by 3333. Divide the second result in two parallels of four digits each and add. The result is 9999, the *highest* number of four numerals in parallel. It is evident that the different numbers possible with four numerals or less is 9999.

Geometrical progression is a series of numbers each derived from the preceding by multiplication by a constant factor. The number 1248 illustrates the first and lowest example of four digits in the order. To illustrate the development of 1248 by the lowest factor, the only number that can be employed is 39. This number contains two numerals, the first is the lowest unit, the multiple of which is the last, and highest unit, the alpha and omega, the first and the last, and 39 is the number of the Books in the Old Testament. The mathematical example to produce the number which illustrates geometrical progression is as follows:

39	Expansion of 39 is 1 time
2	
<hr/>	
78	" " 39 " 2 times
2	
<hr/>	
156	" " 39 " 4 "
2	
<hr/>	
312	" " 39 " 8 "
2	
<hr/>	
624	" " 39 " 16 "
2	
<hr/>	
1248 illustrates geometrical progression.	" " 39 " 32 "
	<hr/>
	234 63
	Metonic Cycle 432 36
	<hr/>
	666 99

The last two results 624 and 1248 above illustrate addition, subtraction, multiplication, division, and geometrical progression. The sum of the 7 digits therein total 27, which is the number of the Old Testament Apocalypse.

Arithmetical progression is a series of quantities or numbers increasing or decreasing by a common difference. The

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number 864 illustrates the first and lowest example of three digits in the order. To illustrate the development of 864 by the lowest factor the only number that can be employed is 27, and 27 is the number of Books in the New Testament. The mathematical example to produce the number which illustrates arithmetical progression is as follows:

27		Expansion of 27 is	1 time
2			
<hr/>			
54		"	" 27 " 2 times
2			
<hr/>			
108		"	" 27 " 4 "
2			
<hr/>			
216		"	" 27 " 8 "
2			
<hr/>			
432	Metonic cycle B C 432.	"	" 27 " 16 "
2			
<hr/>			
864	illustrates arithmetical progression.	"	" 27 " 32 "
			<hr/>
			162 63
			261 36
			<hr/>
			423 99

The last two results 432 and 864 above illustrate enumeration and arithmetical progression. The sum of the 6 digits therein total 27, which is the number of the New Testament Apocalypse.

The sum of the 7 digits in the two results which illustrate the orders of the geometrical and arithmetical progression, namely 1248 and 864, total 33, and the number of digits in the 12 results in the two examples to illustrate the development of the two orders is 33, and this number 33 in parallel with the preceding number 33 makes 3 3 3 3. Multiplication of the 7 digits in the two numbers which describe geometrical and arithmetical progression by 33 make 231. Find and read the verses 231. By multiplication of the number of results in the two examples above which is 12, by 33 the product is 396. Search and find the verses 396. The sum of the 33 digits in these 12 results: 39 to 1248; and 27 to 864; total 135; illustrating the first and lowest arithmetical series of three odd numerals. The number 135 added to its inversion makes 666, but by subtraction therefrom 396 remains.

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As before explained, the only numbers to develop the orders of geometrical and arithmetical progression of four and three figures respectively, and by employment of the lowest constant are the numbers 39 and 27. The sum of the four digits in these two numbers make 21 which is considered in this illustration as "time." The number 21 is one to employ to illustrate the principle by which is formulated a number to describe "Time times and an half." The digits in the last two results in the examples to illustrate geometrical and arithmetical progression are 7 and 6 respectively, and by their multiplication make 42, a number to describe "Times times," and by adding to 42, the half of 42, the result is 63 which is considered a number to describe "Time times and an half." The phrase "Time times and an half" is regarded as one which is employed to denote periods of variable duration of time, and not necessarily a fixed or one period only.

Consider further the number 135 which is the sum of the 33 digits above mentioned. Begin with addition; 1 added to 3 make 4. Continue with subtraction; take 3 from 5 and 2 remains. The 4 and 2 in parallel make 42. The sum of 135 and its inversion as before explained make 666. From the sum to result by addition of 666 to its inversion subtract 42—"Time times," and 1290 remains. From the sum of the numbers 666 and 42 with their inversions, respectively, deduct 63, a number the origin of which is above explained and to signify Time times and an half," and 1335 remains. From all the foregoing the development of the four cardinal numbers 1290, 1335, 42 and 666 can be regarded consistent and logical and the sum of these numbers make 3333.

The sum of the 13 digits in the four cardinal verses in the diagram, as it will be observed, is 48. The numbers 13 and 48 suggest the number of states in the first nation in the world at birth a Christian Democracy.

The quantity of digits in the last two results in the examples to develop the numbers to describe the geometrical and arithmetical orders, numbers 7 and 6 respectively, and by addition they make 13, and by multiplication 42. This last result added to its inversion make a number to express the quantity of Books in the Bible. The number 42 is considered the closing period to overcome the ascendancy of autocratic power, and the end of the last cycle of autocracy is considered the year 1918,—426 years from 1492. The numbers 7 and 6 above mentioned suggest also the red and white stripes in the standard of the 48 states.

Multiplication of 48 by 7 and by 6 respectively make 336 and 288. Read the chapters in Daniel and Revelation which contain the verses 336 and 288. Multiplication of 48 by 13, the numbers to indicate the stars and the stripes as well as the

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13 original States which have increased to 48 States, and the result is 624. The number 624 is considered the period of "Time" in verse 351 in Daniel, and explained in the narrative herein. The inversion of 624 is 426, the number mentioned above, and it is also one to denote the number of the verses and chapters in the last Book in the Bible. Attention is now directed to the sum of the numbers 13 and 48 added to its inversion as the result is 77. Likewise the sum of the number of the chapters in the two great Apocalypses of the Old and New Testaments added to its inversion make 77. Those who are familiar with the contents of the two Books will see the significance of the numbers seventy and seven.

The results preceding suggest particular attention to the verses 216 and 396. Search these verses beginning at the union of the two Apocalypses and counting to the left and to the right and find the verses 216, and read and understand their meaning. Then count the verses beginning with the first verse in Daniel until you find the verses 396, and read and understand the text, and consult the diagrams.

The reader is now asked to find the year the 48 States in the American Republic entered into what is considered the last war to make supreme throughout the world the democratic principle in government. The year will be seen through the addition of the numbers 216 and 396 to their respective inversions, as they total 1917.

The cardinal numbers in the two verses in Daniel are 1290 and 1335; together they make 2625. By inversion of the pairs in this last number the result is 2526. Subtract 2526 from 2625: the remainder contains two numerals, and these in parallel make ninety and nine.

99. 99

The cardinal numbers in the two verses in Revelation are 42 and 666; together they make 708. By inversion of 708 the result is 807. Subtract 708 from 807; the remainder contains two numerals, and these in parallel make ninety and nine.

99. 99

The correlation of the two Apocalypses is seen in the numbers of the chapters which contain the verses of the Cardinal numbers, and these chapters are 12 and 13 respectively. The chapter number in the Old Testament Apocalypse with the inversion of the one in the New Testament Apocalypse, and the chapter number in the last Apocalypse with the inversion of the one in the first Apocalypse make a double parallel, one for each Book, 4343 and with its

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inversion 3434. Subtract 3434 from 4343; the remainder contains two numerals, and these in parallel make ninety and nine.

0909.	99
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The sums of the numbers of the verses in the two Apocalypses which contain the cardinal numbers are 23 and 23 respectively, and their inversions are 32 and 32, making in parallel 2323 and 3232. Subtract the smaller number from the larger; the remainder contains two numerals, and these in parallel make ninety and nine.

0909.	99
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The result in these two columns of numbers will indicate the singular affinity of the texts and numbers.

2916.	396
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The inversion of the numbers of the Books Daniel and Revelation make 72 and 72. Subtract therefrom 27 and 27, the numbers of these Books, and the result is 45 and 45.

The 45 describes the difference in the period of time between the two cardinal numbers 1290 and 1335 in Daniel verses 355 and 356.

45	45
261	351
45	45
306.	306

Those interested in the messages in the prophecy may wish to obtain a clearer understanding of the Word. They are asked therefore to continue to add and to subtract the number 45 from the results in the two columns preceding. In their study and reflection they should not forget to consider the numbers to result from the inversion of some if not all of the numbers they obtain, and to read the chapters in which the verses are found. Observe and distinguish between the voices of the false and the true prophets, of autocracy and democracy, and note the suggestion if not the promise of the destruction of autocratic and plutocratic power. Observe furthermore the reciprocal association of the number of the verse—351 Daniel—which mentions the period of time: "Time times and an half."

The number 624 in the Diagram, which can be interpreted as "time," and as "an half" time, confirms remarkable analogical agreement that the numbers exhibited in the texts therein have direct symbolic relation to ancient and present momentous international events. Islam was established in what Mahomet recorded as the Year of Deliverance, the one which is 624 in the Christian calendar, and in rank of adherents has become third if not second among the 9 great religions in the world. The number of years from 624,

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Christian calendar, to 1914 is 1290. Read Daniel 355 and 351. August, 1914, was in the year 1332 of the Mohammedan Hegira; 624 added to 1332 make 1956, subtract 1914 and the result is 42. Subtract 1290 from 1332 and the result is 42. The numbers 624 and 42 make 666. Read Revelation 216 and 229.

The reader is again asked to remember that the spirit of the work in the creation of this narrative has led the author to the selection of texts which specifically relate to the prophecy. It is to be seen that the supreme political power of the nations on this planet are to harmonize and unite their legislative and administrative procedures under the sovereignty of the Genius that designed the Universe. The original interest in the prophetic Books was in the context, and not in the relation the substance in the verses held to the numbers written therein, or to the numbers of the verses themselves. This production therefore did not originate through knowledge of arithmancy gemaria, cabalistic or pseudo-scientific cause. It is free from charlatanic influence. The numbers *of* the verses and those *in* the verses were not chosen in order to build analogy.

Before proceeding with the story of the Symbol attention is again asked to a careful reading of the prophecy in the two Books, known as Books Twenty-seven, woven into this narrative and in reading the mind should be receptive to truth, and should remember that man is made "In the image and likeness of God": the human temple through which the Creator operates. The creative power of thought cannot develop evil upon clear understanding and acceptance of the great truth expressed in the two fundamental ordinances, observance of which is indispensable to a moral condition that establishes the Kingdom on Earth as it is in Heaven. A clear explanation of this statement will become manifested upon lawful association of the mortal with the Infinite. The majesty of the truth beginning to be more generally understood, is the creation of form through the power of thought; that the mind of mortal is the product of the Deity; that Divine operation on earth was ordained from the beginning through human beings: "created in the image and likeness of God." The activities at the present time by great hosts of mortals in all districts of the world suggest to some the condition of a charnel house, nevertheless upon a more general understanding by mankind that the operation of the divine mind is through the consciousness and intellect of the individual, the Kingdom of Heaven will appear on earth again.

Dismiss the impression of many that it is impossible to affirm logically that the records in the Books of Daniel and Revelation could not have originated and later been tran-

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scribed and translated through inspiration. With the fulfillment of the prophecy in the twentieth century begins a new era. Believe that the Books disclose the culmination of a contest between the material competitive and predatory instinct called autocracy and plutocracy, and the Christianizing co-operative endeavor, which is the democratizing force in the world! Understand that the destructive competitive conditions of life on this planet, for thousands of years, and born from ignoring the divine and basic ordinances, was foreseen! The period necessary for intellectual development of mortals, sufficient in number to unite and enforce the power of right, was foreseen!

The naturalist foretells the years for the growth of the oak under different conditions of soil and environment. The intelligent observer cannot logically deny that had there been discovered a few centuries past the great agencies for enlarging the welfare of the human race, through the advent of steam and electricity for example, such new power made known at that time would have been employed by the masters of autocracy to further retard the slow progress in intellectual development of the masses. It is difficult still for some to understand that the gentleman who cleans the streets is making life more comfortable for those who walk therein. The distinction in vocations and professions to-day do not invoke snobbery in degree so evident as in the near past. It begins to be seen that the evils which extended illiteracy can be removed from the planet within the period mentioned in the Book of Daniel, and considered as representing the difference between the two periods 1290 and 1335—forty-five revolutions of the earth around the sun. By militant methods, if necessary, conditions can be established to make it possible to have every child in India, China and Africa, born of the child that is born the present year, instructed to read and write, and as a result to contribute further to the fulfilment of prophecy in the twentieth century, and in those to follow, as foretold.

The world has preferred the wrong to the right. At the Council of Peace of the nations after the war it should be made a condition that hypocrisy and philistinism shall not sit in the conference. The future generations are to be given consideration. The representatives of the nations of the world should be directed by their respective governments to agree, first, in accepting certain elemental principles as a basis of procedure to a clear understanding and agreement in determining right from wrong, good from evil, just from unjust. Noble fundamental attributes should form the basic foundation of all nations collectively in the treaties to be drawn. The Council should prevail upon the adoption of resolutions leading to agreement on the part of each nation respectively,

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to inaugurate and complete legislative measures relative to educational development within a defined period. Laws enacted accordingly, being fulfilled, will cause the removal of all illiteracy within two generations. Thus will be accomplished the fall of the predatory instinct of selfishness and greed from the feeble hand of autocracy, likewise the hand of plutocracy will be opened by the force of righteousness and the forbearance of Christian democracy.

The instruction to dispel illiteracy, as before stated, should be made effective in the beginning if necessary by militant measures. At the Council of Peace the nine religions of the world should each have one or more representatives to take part in debate and discussion, but not to vote. This representation to be empowered, by ecclesiastical hierarchies and executive synods and sandhedrin as a condition to participation in the Council, to recommend to their respective adherents acceptance of the fundamental principles to be practised by the democracies of the world, in the removal of all illiteracy in the course of the period indicated in the Apocalypse. Thus the true relation of the mortal to the Deity, and consequently to the nations, is to become universally understood and accepted. The regeneration of the world, leading to reorganization of the Kingdom is to be accomplished only by the aid of the human family, living in accordance to the divine law as designed originally. The complete fulfillment of the law establishes this globe in the realm of Heaven. It is unreasonable and impracticable to ask the Creator to do that which He had arranged, in the great science of the Universe, to be achieved through men and women—His representatives on earth. It is an imperative demand to remember that you are made in the image and likeness of God. You are His agents on this planet, and this at once suggests both the command and necessity to observe the basic law, the breaking of which led to the condition on earth witnessed at the present time. The reader is asked again to pardon digression and to proceed now to the last chapter in the story of the great Symbol.

CHAPTER III

THE GREAT SYMBOL NINE

THE reader is asked to remember that the main purpose of this narrative and the unfoldment of prophecy is to attack conditions that are unmoral and immoral, and not the criminal autocrats, political, commercial rich and poor. A considerable proportion of this class of adventurers if not all, are entitled to the fullest measure of forbearance and charity. Their development into what the uninformed consider "position and power" has been through evil parentage and other corrupt and contaminating environment. In this is found an explanation and excuse for their ignorance and condition. Judgment therefore in penalty for the evil they have caused should be tempered with the spirit of toleration, the educational advantages they have misused notwithstanding. On the other hand, and concerning that which is of far more importance than the abuse of class, is the consideration to be given to the procedure necessary to insure expression of the fullest measure of satire, indignation and wrath in the registration of protest against false principles, ethical and economic, which create untrue and illogical conceptions and conditions in life. The process of re forging character through the ordeal of fire is to carry the imprint of repentance in the remolded elements, and the dark methods of those who regard themselves supermen are to be exposed, and pinned with the arrow of ridicule and irony.

The story of the Symbol is not yet to be closed. The evidence in the Diagram is to be considered from another angle, and as an aid in interpretation careful reading of the prophetic Books is earnestly recommended. The prophecy should be of interest to all, and a review of the records will facilitate understanding the messages therein and the revelation herein. This should lead those who believe, by their own investigation, to see that a clear knowledge of the basic law of God is not only necessary, but that the law must be unflinchingly observed in order to establish the Kingdom, and thereby a condition on earth to associate this star with others rotating in the realm of the infinite heaven.

Consider the period of the entry into war of the first nation, at birth a Christian Democracy. The year is 1917, and revealed at least four times in the Apocalypses. One revela-

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tion is explained in the Diagram, and the other illustrations are now to follow. The number 2300, as a factor to compute periods of time, is found in verse 238 (Daniel VII, 14)—“the cleansing of the sanctuary,” and the verse 142 (Daniel V, 5) contains a remarkable reference to the hand that wrote on the wall. Observe the association of these verses as they give testimony and disclose the year of the entry of the American Democracy into the world war. Read the chapters and the verses, view the scene of dissipation and see the meaning of the text in verse 142, and note the verses 238, 355 and 356 in the same Book which contain the numbers to tell of the world revival and restoration. Verse 142 and inversion make 383; verse 238 and inversion make 1070, and the two results added are 1453. From 2300 subtract 1453 and to the result add 1070, and you find the year 1917. Consider the relation of the verse 142, when added to its inversion, to the one containing the period of the “cleansing of the sanctuary”: 2300 less 383, and again the year 1917.

The numerals to illustrate geometrical and arithmetical progression are developed from the numbers 39 and 27 as has been explained, and there was also revealed the order of enumeration in the number 432. This last number divided by 9, which is the sum of the digits therein, produces 48; a number the same as the one to employ to designate the States in the American Republic. In this illustration consider the text in the verses 230, 232, and 249 in Revelation, and divide by 48 the number mentioned in verses 230 and 232. Read the verse 230 and subtract 230 from the sum of all the verses in the two Apocalypses and the result is 531—the first three odd numerals in reverse order. Consider now the text in the three verses as well as their numbers, and ascertain if any significance is due to the fact that the number 531 is the Congressional Representation of the American Republic, and that number with its inversion make 666; that the three verse numbers 230, 232 and 249 with their inversion make 1917. The texts in the verses 230 and 232, it is considered, can be interpreted to describe the representatives and the voice of true democracy. This statement appears to be sustained when you consider that by multiplication of 48, a number to indicate the States in the American Union by 3000, which is a number to indicate the counties or political division of the 48 States, you find the result to be 144000. By addition of the number 144000 in the first verse to the number 1600 in the last verse—Alpha and Omega—the result is 145600. This last number divided by 48 yields three numerals only—333—and such, when added to their inversions, to make 666. Likewise by multiplication of 144000 by 1600 the numerals in the result added to their inversions make 666.

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By multiplication of 357, the number of verses in Daniel, with 404 the number of verses in Revelation, the result is 144228. Subtract 228 and search in the Book of Revelation the 144000 and observe the enemy of democracy which seeks to obstruct the union. In your search count the verses beginning with the first and then continue until you count 228 in the Book. Reciprocal association with the number 144228 is evident in the number expressed in the text of the verse 216 Revelation. The number is 42 and indicates the final term of the duration of autocracy as a world power. This number employed as a divisor of 144228 produces 3434 a result if added to the inversion of its pairs make 7777. Likewise the numbers of the last chapter and verse in each Apocalypse, through addition of the chapter and verse numbers respectively make 3434 and the inversion by the procedure as above will make 7777. (Chapters 12+22=34; verses 13+21=34.)

The number to describe the verses and the chapters in Daniel and Revelation added make 795 and "time" in Daniel verse 351, as has been fully explained, is considered 624. From 3333 subtract the sum of 795 and 624 and the result is 1914. The inversions of the numbers 795 and 624 are 597 and 426 and the result by addition of these last four numbers, contains the number of the key verse in Daniel which is 142, and the number 2300 denoting the period the sanctuary is to be cleansed. It would be a repetition to show how these last two numbers produced 1917, the year the American Republic entered the war for world democracy. Those who have forgotten the procedure can employ 142 and its inversion in subtraction from 2300 and the result is 1917.

Give heed to the similarity of the messages and consider the correlation in numbers of the chapters, verses and letters (XIII-9) in the first and last Books in the New Testament. The sums of the two totals contain digits of the same denomination arranged in reverse order. 58-85, and the difference between the two is a number to indicate each of the two great Apocalypses. The chapters between these two verses in Matthew and Revelation are 238. The number 238, is one of the two verses in Daniel that contain, in the texts therein, numbers which in simple combination with those in other texts relating to the prophecy reveal the five numbers 1492, 1776, 1914, 1917, and 1918. The Book numbers of these two verses in Matthew and Revelation indicated above total 624, which is the number descriptive of "time" in Daniel verse 351. The remarkable analogy to follow will show that the Book number of verse 9 chapter 13 in the *first* Book in the New Testament is the same as the number of verses in the *last* Book of the New Testament. Those

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who continue to despise prophecy are asked to consider the only occasions Christ directed attention to conditions described in the Book of Daniel and that His remarks are recorded in Matthew and Mark. Add the Book number of the verse in Matthew less the number of the Old Testament Apocalypse, to the Book number of the verse in Mark less the number of the New Testament Apocalypse and the result is 1290. (828 less 27. 516 less 27.) The inversion of the sum of the two numbers describing each Apocalypse is 45. By addition of 45 to 1290 the result is 1335. The text which contains these last two numbers is in Daniel verse numbers 355 and 356 and these two verse numbers together with their inversions make 1917, the number which indicates the period of the entrance of the American Republic into war for world democracy.

The author directs the attention of the reader to facts, the numbers are precise, the events are recorded. The numbers are simply obtained, they do not allude to incidents and events in an indefinite manner—remote or approximate. They record exact dates, and the numbers are not established through discrepancies and generalities of a glittering character, they are not derived through involved and complicated computations. The product of belief and faith appears to be supported by other reciprocal correspondence. The last chapter of each Apocalypse, with their inversions together make 77, a number to be considered with the key number 3333 and the years 1492 and 1918. By addition of 77 to 3333 the result is 3410, and by subtraction therefrom 1492 the result is 1918, revealing the age of the Christian Hemisphere at the downfall of autocracy as 426 years. The digits 426 multiplied make 48, a number to suggest the States in the United States, and the digits 426 added make 12, a number divided into two pairs, to make 3333. Furthermore 426 it will be remembered is the inversion of 624, the number interpreted to denote the period of "time" in Daniel 351. The equal division of 426 establishes the three lowest numerals in the order of 213. Count from the verse 142 in Daniel the verse containing the description of the hand that wrote on the wall—to verse 356—the verse of the "1335 days"—and the number is 213, and 9 times 213 is 1917—the year the American Democracy entered into the world war, which is considered the period described in verse 356 (Daniel XII-12). Consider carefully the meaning of the texts associated with these numbers.

Some Scribes, as has been alleged, consider a "day" the sunlight for one year; in other words, two revolutions of the earth around the sun. The period of one revolution around the sun would indicate half a "day" and half a "night." The "1290 days," the beginning of the period of desolation men-

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tioned by Daniel, multiplied by 2 makes 2580, subtract therefrom 1914, the year autocracy began the world war, and the remainder is the number of the beast 666. The "1335 days" mentioned by Daniel as beginning of the period that desolation is to be changed to a condition that is blessed, multiplied by 2 make 2670. Subtract from 2670, the number of the year the American democracy entered the world war to help overcome autocracy, and the result is 753, which is the inversion of the number of the last verse in the Book of Daniel, the year of the foundation of Rome. To this number 753 add the number of the beast 666 and obtain 1419, which is the inversion of the pairs in 1914. In closing this illustration return to the two numbers 2580 and 2670, mentioned above, together they make 5250. By subtraction from 5250 the key number 3333 the result is 1917, the period described in the prophetic Book, and alluded to by Christ, as that of the beginning of the end. Such is considered the period the American democracy entered the world war. Alpha and Omega, the last shall be first and the first last.

This narrative is built around prophecy in the two Apocalypses, the Books which together number 54. As has been explained, the period of "time" considered 624 in the Book of Daniel is developed by geometrical progression, beginning with the number 39, which describes both, the number of Books in the Old Testament and those following the Book of Daniel until the end of the Bible, inclusive of the last Apocalypse. The value and reliability of the number 624 has been demonstrated in a number of ways, one of which defines the difference between 666 and 42 in the cardinal verses 229 and 216 in the thirteenth chapter of Revelation.

It now remains to unite this number 624, and the numbers 27 and 27 of each Apocalypse, to those which describe four master events on the planet since the dawn of Christianity. These great cycles in prophecy relate to the development of democracy and the preservation and perpetuation of Christianity by the overthrow of autocracy and plutocracy, and they are designated by the following four numbers and epochs, 1492, 1776, 1914, and 1917, the sum of these numbers with those above written make 7777. The confirmation of the result is revealed by placing in two parallels, from the Books of the two Apocalypses, the numbers of the last chapter and verse in each, together with their inversions, and the sum of these four pairs, respectively in parallel, is expressed by the four digits 7777. This number added to the sum of the four numbers in the four cardinal verses in the Diagram, namely, 3333, make 11110.

* * *

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Daniel	12	13		
"	21	31	33	44
Revelation	22	21		
"	22	12	44	33
	<hr/>		<hr/>	
	7	7	7	7
	7	7	7	7

Through interpretation of the great prophecy the Christian Age, 1492—1918, of the Western Hemisphere at the time of overcoming the ascendancy of the evils of autocracy and plutocracy on this planet is expressed by the inversion of 624, namely, 426 years, as explained in a preceding paragraph. The conclusion of the period of autocracy is seen in the number 1918 by the simple process of retrogradation of the number 11110, as follows: 11110 less 7373 remainder 3737, less 1819 remainder 1918. ($1918+1819=3737+7373=11110$.) The result appears to reaffirm that the doom of world autocracy is written for the year 1918. Consider the digits describing the year 1918, with inversion of the pairs added as above stated, they make 3737. Subtract from 3737 the number of the last verse in the Bible, which is 404, and the result is 3333.

The testimony in the two Apocalypses is to close by asking your attention to the result through association of two numbers which have unusual significance, the last verse in the Old Testament Apocalypse and the last verse in the Bible. Try to understand the meaning and affinity of these two great Books and see the beginning of fulfillment of the prophecy that the nations of the world are to come together through the fall of government by autocracy and plutocracy. The association of the last verse numbers which close each Book and their inversions designate the year 1918. Daniel 357—753; Revelation 404—404; these last four numbers added make 1918.

Have not the series of analogical demonstrations herein transcended the limitation of coincidence? The reader is asked to consider the chance of coincidence, and if so disposed, to compute the probabilities and possibilities of such a series of exact results as disclosed in this revelation. As a guide to determine the number of elements possible in the computations, the range of years can be considered as nineteen hundred and eighteen, and the combination of digits, in numbers of two to four each, distributed within the thousands of possible orders between the minimum 11, namely, 10+01, and the maximum 9999.

"Despise not prophesyings." "When ye therefore shall see the abomination of desolation spoken of by Daniel the Prophet, stand in the holy place *whoso readeth let him understand*" Jesus. The Books of Daniel and Revelation contain one chapter relative to prophecy that has received more of

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the concentrated attention of the world, probably, than any other written record. The reader is requested now to consider the possibility of an alliance of analogy and coincidence. There is demonstrated undoubtedly close agreement and singular affinity through a symbol. This can be seen in a symbolic number to indentify association, if not connection of certain great and elemental truths in physical law, and in recorded history with the records in prophecy. There is a suggestion of relevancy if not of unity. Dr. C. H. H. Wright has written: "We confess ourselves to be in the dark, and the best of the modern critics have expressed themselves in a similar dilemma as to the meaning of the 1335 days * * * what more may happen the great future itself only can reveal." In reply it can be stated that interpretation of inspired prophecy becomes less difficult as one grows into a clearer understanding of the basic and divine principles to govern human conduct. This is stated quite simply, and it is easily demonstrable through the power of belief and faith.

This narrative has had under consideration momentous occurrences, which can be classified as epochal. The events now to be cited have in varying degree universal interest and bear upon experiences which influence political changes in the evolution of human society. A primitive and simple method to symbolize the records of great issues would be through the medium of numerical representation of the letters in the alphabet, and by this procedure those interested can draw their own distinction between analogy and coincidence, from the illustrations, singular and of different character, in the closing pages of this chapter. By an analysis of the digits, numbers, and phrases relating to the prophetic narratives in the two Apocalypses and by application of the result of such analysis to certain marked events in the present epoch, there are at once revealed, as has been shown, a series of reciprocal relations. This correspondence and analogy seem to confirm the revelation, amazing and astounding to some though it may be, that transpiring history, the present world war, the un-genuine social and economic life is that of the period mentioned and described in the Apocalypses.

The autocratic Prussian masters of the German Empire who have denied the German people equal suffrage; the spiritual blindness and voluntary submission of the masses to the soulless materialized acts of their governing deities has led to a pseudo-scientific industrial state. The organization is controlled by administrative procedure morally defective, consequently the result is the development of ethical and commercial fantasies, which have made the autocratic cast and government of Germany, and not the people, responsible for the most criminal and appalling catastrophe in the Christian

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Era. Consider the pathos behind it, the absolute unimorality! The Prussian instruction that has deified efficient mechanized conditions, achieved through sanctification of vassalage and inefficiency of humanity, if permitted to endure will lead to the destruction of all ideals. "Professing themselves to be wise they became fools." Their bewildering, inordinate and ferocious effort to exhaust nature and to draw other nations into the vortex of materialized life, to the loss of the spiritual beauty in the world shall cease. Their boasted efficiency and "civilization" is the maximum degree of inefficiency and barbarism, when you consider the spiritual freedom of mankind and the meaning of the golden rule in appraising the assets of human affairs. To make permanent this barbarous condition, cherished by the Prussian governing class, is not in accordance with the interpretation of the prophecy. Civilization is to overcome the dominant evil and to become enthroned upon the earth, as evident to all who believe in the Deity, study carefully the Scriptures and obey the divine ordinances.

The closing portion of the story of the great Symbol Nine begins here with a series of short narratives and illustrations of important events, which have significant relation to the history of opposing forces, good and evil, and principles of democracy and autocracy. The affinity of certain numbers with those defining ancient events will be seen, and the reader can determine their value in association with the master prophecy and the interpretation.

* * *

By employment of the highest arabic numeral, the Symbol 9—which is the character 6 inverted—with the numerical alphabet in the interpretation of prophecy in the Books of Daniel and Revelation, it is revealed that a series of momentous events were prophesied and recorded with accuracy during a period debatable, but considered here contemporary with the advent and decline of the Caesars.

The sums, from the addition, and the multiplication of the nine arabic numerals reduced to the lowest factor are, respectively, 9. The addition of these numerals is 45, and the digits 4 and 5 therein added make 9. The multiplication is 45360. Drop the cipher and pair the numerals 4536 and this number added to its inversion make 8181 and like procedure to a second inversion make 9999—the highest number of four digits in parallel.

There are 26 letters in the alphabet and by multiplication with the sum of the nine arabic numerals, the result added to its inversion make 8181, and a second inversion 9999. Both illustrations exhibit the multiple of the highest unit, 81 in pairs, and the final factor the Symbol 9 is seen therein.

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The 26 letters in the alphabet have numerical representation: A—1, B—2, C—3, to Z—26, each letter has a number corresponding to its position and order in the alphabet. The sum of all the letters is 351—the lowest three digits of odd denomination. The sum of the three lowest odd digits make 9. The addition of 351 to 45 make 396, a number which suggests attention to text in the verse 396 and 39 in Revelation, and to the diagram.

The sum of the numerical alphabet, as explained, is 351. The verse in the Bible that has caused more discussion, in the opinion of some, than any other is 351 in the Book of Daniel. The Book and Chapter of the Symbol 27 and 13 multiplied make 351. The number of the Books in the Old Testament—39—multiplied by the verse of the Symbol—9—make 351. The birth of the last autocracy in the Eastern Hemisphere and the first democracy in the Western Hemisphere, represent respectively 27 and 13 political divisions and multiplied make 351. By multiplication of the four digits 2713, which express the two numbers of these political divisions there is revealed 42, signifying duration of the power of the beast autocracy; by addition of these four digits the 27 is absorbed by the 13, signifying the democratic power in the world developed from the 13 original States. The words in the ten commandments are considered 351, and breaking the commandments would be reversal of their order and this would make 153, which is the numerical representation of "Mene Tekel Peres," the interpretation of the handwriting on the wall.

* * *

A subject of interest possibly is the order of admission of the territory of Montana into the sisterhood born of the 13 original free and independent Christian States. From a reading of the Senate Bill, One Hundred and Eighty-fifth of the Fiftieth Congress and the Conference Report relating thereto, the conclusion is justified that Montana is number 27 in the order of admitted States. It is frankly acknowledged that the object of this statement is to exhibit another analogy and one of deep significance in association of the 13 original States by multiplication with the admitted State 27, thereby bringing into the illustration the three lowest odd digits. The object is to associate these three odd digits in the records of an epochal event and to call attention to the procedure to reorganize the legislatures of the world by the admission of women into the National Councils. This great political reform has caused Montana to be the first State in the World to elect a woman to the parliament of a Democratic Nation. The three digits indicated above, namely, 351, in the order of their inversion are 153, a number observed in the inscription in

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the two circles around the Old Liberty Bell, which was first to proclaim publicly the national message of the first nation in the world born a Christian Democracy.

* * *

Consider another illustration, one justly regarded as relating to the most portentous resolution of a nation in the Christian era, and of significance universally: The entry of a Republic of a hundred million people into a world war to uphold democracy against autocratic power, and for no selfish end. The Joint Resolution of the Congress of the United States, April 6, 1917, contains no more or less than that number of words to express the first three odd numerals. The number is 135. The Joint Resolution reads as follows: "WHEREAS, the Imperial German Government has committed repeated acts of war against the Government and the people of the United States of America: Therefore, be it

"RESOLVED by the Senate and House of Representatives of the United States of America in Congress assembled, That the state of war between the United States and the Imperial German Government which has thus been thrust upon the United States is hereby formally declared; and that the President be, and he is hereby authorized and directed to employ the entire naval and military forces of the United States and the resources of the Government to carry on war against the Imperial German Government; and to bring the conflict to a successful termination all of the resources of the country are hereby pledged by the Congress of the United States."

Again these digits—135—appear but in reverse order as 531 in the Congressional representation of the American Nation. Note the significance in the result by the addition of the last two numbers.

The days, weeks and months representing the period beginning with the declaration of war by autocracy and the entering into the war by democracy are 979, 139, and 33, respectively, each number reduces to 9—August 2nd, 1914, April 6th, 1917, 1188 days. The number of days are equal to the chapters in the Bible to the right and to the left of Psalm 117.

The foregoing may be considered coincidences in common with all analogy preceding; therefore, it will be timely to suggest attention to the inquiry as to the number of coincidences necessary to attest a true revelation.

* * *

Day 18, Month 9, Year 1793: It is interesting to note that heretofore unobserved correlation of the figures of the date of placing the corner-stone in the foundation of the first temple erected in the world by a nation born a Christian

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Democracy, with those of the Book 27 in the New Testament, and the Symbol 9, and to perceive their relation to the interpretation of the destruction of Autocracy. Prescience of the symbol nine and cipher of the MARNE, is recorded eternally by the unit of measurement in a revelation, through numbers which characterize the first capitol edifice in the world, erected as a seat of Justice and Law, by a nation consecrated at its origin by the Soul of Christianity—the democratic principle in government. The area of the Capitol, the diameter and the height of the rotunda each reduce to 9. The nemesis to appear as a menace to Democracy is not surmised at first in the figures to follow the combination of those constituting the latitude and longitude of the site—234. Survey of the height of the dome of the Capitol (*) from the base line of the East develops figures in reverse order—432, and in their addition to those preceding, suggest a mirage of the beast. More remarkable, however, is the revealment in the prophetic message—one that might be considered a correlation from heaven—seen in the statue of Freedom, standing on the apex of the dome of the Capitol. The numerical representation of *Freedom* is the same as the number of Books in the Bible (66). The figures describing the height of the statue contain the symbol nine, and in inches (the unit of measurement), number—234, thus denoting that Christianity changes the beast by rising above all human agencies and obliterates the emblem 666 so as to cause it to disappear forever into the fires of democracy—the power of good to overcome evil, a power now increased to (900) twenty-fold, into a score—of the sum of the nine Arabic numerals (900) the lowest factor in which is the Symbol 9. Freedom is another signal from the Divine, indicating one source of power to the support of the angel in prophecy that is to destroy the beast.

* * *

The last autocracy of the Gentiles. "By their fruits ye shall know them."

"And there was given unto him a mouth speaking great things and blasphemy." (Revelation 13:5.)

* The Capitol at Washington has an area expressed in the unit of measurement—22,048,128 square inches.

The diameter and the height respectively of the rotunda are 1170 and 2163 inches; together 3333 inches, ($3 \times 3 \times 3 \times 3 = 81$, cipher of the Battle of the MARNE.)

The latitude $38^{\circ} 53' 20''$.4 North and the longitude $77^{\circ} 00' 35''$.7 West—234.

The height of dome, 3449 inches, and by multiplication of the digits in 3449 the result is 432. The number 432 suggests the metonic cycle.

The height of the statue of Freedom 234 inches. (Nine is the final factor in all results preceding.)

The greatest dimension of the Capitol, in feet from East to West is 350.

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"Looking on myself as God's instrument, I shall go my way without regard to the ideas and opinions of the times." Kaiser William Second, August 25, 1910, at Koenigsberg.

"The King of Prussia or the German Emperor must always be in a position to say to any lieutenant: 'Take ten men with you and close the Reichstag.'" (Oldenburg Januschau, speaking for his master, the Kaiser.)

"When I said to His Imperial Majesty that instead of thanks and gratitude, the entire earth heaped hate and rage on his head the All-Highest replied: 'I pay no attention whatever to that.' His Majesty spoke these sunny words with a chivalrous, proud motion of his body, as if he would throw away with him all the hatefulness and meanness in the world." Professor Max Brewer of Munich.

Year of birth of German Kaiser (1859: (9). Date of birth January 27, (9). The numerical representation of letter in the word January reduced to the highest numeral, is 9. Dynasty of Prussia is 9: (Ninth Dynasty). Dynasty of German Empire is 3: (Third Dynasty). Multiply 9 by 3 and the result is 27, (9). Twenty-seven is the number of each Apocalypse.

Revelation, Chapter thirteen, verse one: "And I stood upon the sand of the sea and saw a beast rise up out of the sea, having seven heads and ten horns and upon his horns ten crowns, and upon his heads the name of Blasphemy." The sum of the numbers in this verse is twenty-seven. The words autocracy and submarine are interpreted from the word blasphemy in verse preceding.

The verses—Revelation, five and eighteen are as follows:

"And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue 42 months." "Here is wisdom. Let him that hath understanding count the number of the beast; for it is the number of a man; and his number is 666." Revelation XIII, 5 and 18.

Multiply the number of the beast 666 by 42 months' duration of power in the war and the result is 27972. The result from right to left reads the same as from left to right and express the numbers of the Books of Daniel and Revelation and the Symbol 9.

The synonym of Autocrat is Kaiser. The word Peres, seen in the flaming inscription at the height of the Babylonian nocturnal revel and orgy has the same numerical representation as the word Kaiser. The number is 63 and by addition to its inversion the numerical autocrat appears.

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1	21	20	15	3	18	1	20—99
A	U	T	O	C	R	A	T

The composite product of Kaiser and Autocrat make 126 and the natural result is the numerical plutocrat as the parallels below explain.

16	12	21	20	15	3	18	1	20—126
P	L	U	T	O	C	R	A	T

By adding the number of each Apocalypse to the numerical autocrat the result is 153, which, as will be seen, are the three lowest odd digits; the inversion of the numerical alphabet. The number to represent "Mene Tekel Peres" is 153. By addition of the number of either Apocalypse to the numerical plutocrat again appears "Mene Tekel Peres," the handwriting on the wall, the banishment of autocracy and plutocracy from the earth.

13	5	14	5	20	5	11	5	12	16	5	18	5	19—153
M	E	N	E	T	E	K	E	L	P	E	R	E	S

* * *

The reduction to nine of the figures bearing upon great events in history, and in prophecy, is evident upon examination of the source from whence is derived the data preceding. It will be noted furthermore, that the number nine is a logical symbol. Elemental knowledge seen in the universe, as well as events revealed and relating to the earliest traces of intelligence on this planet pressage that symbol. The number of entrances into the human anatomy are 9. The period in months of gestation of the mortal with the soul immortal is indicated by the figure 9. The 66 letters in the names of the 9 muses reduce to 9. The solar system, the sun and the eight major planets, of which the earth is one, make nine. The figures which describe the distance of the sun from the earth reduce to nine. The number of days in the revolution of this planet around the sun reduce to nine, and the number of the score therein reduce to nine. The unit of time is a second. The numbers of seconds in the revolution of this planet on its axis—twenty-four hours—reduce to nine.

Change again the scene, return from the distant space to the earth and consider the number of the score in correlation with events modern and ancient. The score in Greco-Roman times was employed generally. In its application to-day, in association with events recorded in the Book of Revelation, is it significant that the number of score in the period of days of power of the beast is 63? It is the number

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of the Congress of the United States the year the Kaiser declared war.

The number of the beast in the Book of Revelation is 666, the number of the score thus represented is 33. The number 666 indicates in months the age of the Kaiser at the time of his declaration of war. The ninth Prussian dynasty is in score 96, of the Christian Era. Multiply the 9 and the 6, in the number 96, and the result reveals the number of the two Apocalypses together.

* * *

"If any man have an ear let him hear." The Symbol verse number nine contains 27 letters divided into 12 alphabetical characters, *i.e.*, A E F H I L M N R T V Y. The sum of the numerical representation of these twelve letters is 153. Again the number of "Mene Tekel Peres." The inversion of the number of the numerical alphabet and that of the verse of "time times" (Daniel XII—7) is 351. The verse of the Symbol is in the Book that established Christianity. Within the twelve letters in the verse is found the name of the battle that extended the power of Christianity and saved civilization:

2	9	2	12	5
B	I	B	L	E

M	A	R	N	E
13	1	18	14	5

The total of this numerical arrangement is 81, and the multiple of the highest unit. ($3 \times 3 \times 3 \times 3 = 81$). Nine is the Symbol of the battle of the Marne. Month 9 and days 9, September 5th to 13th, both inclusive. The sum of these 9 dates is 81, the multiple of the highest unit.

Observe the significance of the cipher of the Battle of the MARNE—81. It is created out of the highest unit into the highest multiple of a unit. The multiple contains the sum of the nine Arabic numerals—45. It contains also another number, of two digits—36—which added make 9. The number describes furthermore the only verse in the Bible in which the letters are 3 times 9 and the words are 9. The number of the words multiplied by the number of the verse make the multiple of the highest unit found in the verse of the Symbol Nine.

* * *

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"LET HIM THAT HATH UNDERSTANDING COUNT
THE NUMBER OF THE BEAST"

*Cipher of the Battle that saved Civilization and the Cipher
of the Fall of Autocracy:*

CIPHER OF THE MARNE.....	81	9
Date of birth of Kaiser.....	27	9
Year of reign of Kaiser, at time of his declaration of war.....	27	9
Political Divisions German Empire..	27	9
DANIEL, VERSE 351: ALPHABET...	351	9
MENE TEKEL PERES.....	153	9
Number of Book Daniel, Old Testa- ment	27	9
Number of Book Revelation, New Testament	27	9
Number of letters in the verse of the Great Symbol.....	27	9
AGAIN THE CIPHER OF THE MARNE	81	81
NUMBER OF THE BEAST.....	666	—

Add the number of the numerical DANIEL—45— to the number of each verse 4, 5, and 9 in the last chapter in the Book of Daniel in which the word DANIEL appears and the addition of the three results is 153—MENE TEKEL PERES. Read the interpretation of these three words: The fall of autocracy and plutocracy. *"God hath numbered thy kingdom, and finished it."* *"Thou art weighed in the balances, and art found wanting."* *"Thy kingdom is divided, and given to the Medes and Persians."* The numerical representation of the two words MEDES and PERSIANS is identical with that representing the cipher of the battle of the MARNE and FREEDOM. The fulfillment of the prophecy in the verses 26, 27 and 28, in Daniel V, is through Democracy and freedom. DEMOCRACY and FREEDOM numerically are 153. Singular is the reciprocal relation of the numbers. Consider the text in the verse 351—a number which is 153 in inversion. The number 1872 is hidden in the verse 351. The numerical Daniel is 45. Add 45 to 1872 and the result is 1917, the

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year of the entry of the American Republic into war to insure perpetuation of democracy and Christianity. Read the verse 351. Listen to the message: *"And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth forever that it shall be for a time, times and an half, and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished."*

The power of the holy people is extended—scattered—to all sections on earth. Within the past two decades the seed of democracy and spirit of Christianity have been scattered everywhere. In the year 1872 the exploration was completed of the unknown world.

* *

"An American Army Lands in France." That the news of this achievement which is the foremost propitious event in the history of the New World in relation to the Old, was first made public in the United States on the 27th day of the 6th month in the year, in a cable message containing just 6 words and 27 letters will be regarded as interesting coincidence. The number of the days and the month—33—the words and the letters—33—afford another illustration of two pairs in parallel 3333, and with their inversions, 6666. The reciprocal relation of the numbers and events is more interesting when you consider the two pairs 27—the days of the month and the letters—and their inversions which make 9999. The number of the month above, and the number of the words in the message in parallel make 66—suggestive of the number of Books in the Bible. An equal division of each digit in 66 placed in parallel make 3333.

* * *

The story and the glory of the great Symbol Nine has now advanced to the period of the lottery of the Divine, the greatest known in history. The Draft is to insure completion of the democratization of the world; to establish universally the socialism of Christianity as expressed in the two great commandments of Jesus. The lottery was characterized by one striking experience, the subject of universal comment throughout the Nation, and this related to the number that failed to be drawn. The unusual precaution to prevent it notwithstanding, by mysterious chance, the urn of the lottery numbers contained one blank. Why the blank in the lottery was not drawn later or earlier in the series and as a result a number computed other than 5794 is an incident equally mysterious; the cause is unknown. It is admittedly possible that the blank might have been drawn at an earlier or later

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moment by those engaged in picking from the urn the capsules containing the numbers, but it is sufficient to state it was not. The analogy, in chronological order now to be disclosed, would be impossible with any other number in the entire series of 10,499 drawn numbers. Without regard to the chronological order there were two chances only, the number 5794 and its inversion. The inversion would place the Book of Revelation before that of Daniel.

It now remains by correlation and analogy to reveal the numbers of the chapters in the Bible, which contain the four *verses of the related numbers*. The 5 and 7 above make 12 (Daniel xii) and the 9 and 4 make 13 (Revelation xiii). In sequence they read 5794. Note the first and last figures from left to right and you have 54, and from right to left, 45, the former identifying Books 27 in the Old and New Testaments, the latter the numerical representation of the word DANIEL, and the sum of the nine Arabic numerals. The two figures 7, 9, in the number 5794, by multiplication of the 7 and the 9 make 63, which is the numerical representation of the word K A I S E R, and P E R E S, the punishment for the Autocrat, as revealed in the handwriting on the wall. From this is it to be concluded that the cause in which the lottery is employed is divine!

* * *

This narrative will achieve the object sought, if careful attention is given to the fundamental truth—the association of the Divine in human affairs. Full appreciation is acknowledged of the wonderful development in material discoveries and in the sciences. What is lamentably stupid, if not inexcusable, is failure of many to recognize the source of all knowledge. To comprehend that intelligent mankind can establish the Kingdom of Heaven on Earth. The subject herein is not treated mechanically, it is not mechanized analogy, not simply a chance arrangement of figures. “None are so blind as those who will not see.” The division of Bible chapters into verses long after the Christian era began is of no concern here beyond the statement that none, who believe in a Deity, will deny that the wisdom of the Deity can establish division of chapters, through human agencies, by the same procedure He has revealed how to transmit the wireless messages and to design the aeroplane.

A simple and elementary truth is the knowledge that the period for the destruction of the products of nature is regulated by circumstances governing material changes and can be predicted with accuracy. Is it to be denied the Deity of the Universe, and the Council in charge of the affairs of the Solar System, in which this planet is a division, cannot foresee the period required to complete the economic adjustments,

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momentous in their meaning, by war or peaceful revolution and thus to insure regeneration of the world? The Creative Power at the time of the preparation of the messages in the Books of Daniel and Revelation, by invincible logic it is evident, understood the period to transpire in the regeneration process to create a condition in planetary affairs experienced at the present time. In lesser degree, in a far more elementary way, though gradually expanding, the human being can foretell events: What is to be the condition of the harvest if it remains uncut, in one, two or three years—the disintegration. In this there is no mystery. It is not mysticism. That which appears, apparently, to some as mystic is the knowledge that the mind, given by the Creator, fails to see the first object of the gift, but the cause of this blindness by others is understood.

The quantity or number of elements employed herein are not calculated or considered, further than to state it may be of interest to some to know that several thousands different numbers are obtainable by arrangement of two to four digits in parallel. From this it will be seen that the possible combinations are not so few that the correlations established are simply and easily the consequence of chance solely, and not the revelation of prophecy. Furthermore reflection upon the quantity of possible combinations, and the accuracy of the analogies drawn therefrom, may impress the sensualist especially and his associate, the materialist, that the ways of the Creator from their point of view are past understanding.

* * *

The conclusion is at hand to what may appear to some as a singular narrative. The cipher of the Battle that saved Christianity and Civilization is developed from the numerals 3 and 9, which suggest in parallel 39 Books and by multiplication 27 Books. The world war is to cause the final failure of autocracy, the extinction of the beast 666 born of the evil conditions which have arisen by breaking the great ordinances. "If any man have an ear to hear let him hear." The development of the beast on this planet is attributed to the attempt to redesign the divine human being under materialistic, pseudo-religious and pseudo-scientific doctrines and practices. Innumerable messages, signs and symbols are in evidence accordingly. A number of ways are found to remind the multitude, who are indifferent or ignorant, that the methods of the Deity are divine, and His ways to some are temporarily past understanding. As has been stated, one of the many revelations of this truth is indicated in the diagram of the years of the beginning of the war. By some the evidence through arrangement of numbers will be considered a coincidence, that has no significance, as will be said, of all that has preceded. The value of the illustration is not destroyed if the prophecy in

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the Book of Daniel is a myth. The Deity works in ways mysterious to some and not to others. The Power that can place the planets in certain positions to cause at fixed intervals of time the eclipse, can express warning and a lesson through reciprocal relation of numbers, with events ancient and modern, without appealing to superstition. The problem is to understand your relation to God. You must not expect the Creator to do for you what He has ordered shall be done through you. The wrong use of the creative power of thought explains the terrible condition on the earth to-day. The right use establishes the freedom of mankind, and the right understanding of freedom should be promulgated with rapidity, by conscription methods, if necessary, in every district in the world.

This book is to help destroy the brutal force displayed in the guise of autocracy and plutocracy, the patronizing presumptuous autocrat falsely designated the "superman." In this connection, consideration is invited to Chapter Seventeen, Book of Revelation, which describes a condition comparable with that of to-day. To the minds of many this condition is born from the worship of gold and the monstrosity classified as the "super-being"—male and female. These agencies of corruption are at work consciously and unconsciously, brazenly and secretly, and the time of the end is near at hand. Finally read observingly and reflect upon the injunctions in the ordinances. Had they been universally obeyed, the earth to-day would have been a star in the firmament of heaven and not one whirling in the vortex of hell.

* * *

There are four modes of scriptural interpretation; literal, allegorical, figurative and spiritual. Students are privileged to establish new classifications as shall suit their convenience in explanation of the data herein, and each can decide how many coincidences and correlations of events through a symbolic number are necessary in the verification of interpretation of Bible prophecy.

The books in the Old Testament are 39, (9). The books in the New Testament are 27, (9). The books in the Holy Bible are 66, (9). The Chapters 1189, (9). The verses 31173, (9). The words (two versions) 773692, (9)—773476, (9). The letters (two versions) 3,567,180, (9)—3,566,480, (9).

When you consider that there are three million five hundred and sixty-seven thousand one hundred and eighty letters in the Holy Bible, is it not a revelation of singular significance that this number of letters are so classified as to appear *but once only* in the form of a verse with just nine words composed with that number of letters which equal the sum of

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the three sixes and the great Symbol Nine? There is no other verse in either the Old or New Testament in which the number of the verse and the words in the verse are of the same denomination and, when added to the letters in the verse, produce a result equal to the sum of the nine arabic numerals.

"If any man have an ear let him hear."—Revelation xiii, 9.

"Despise Not Prophesyings."—First Thessalonians v:20.

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First Episode and Series of Demonstrations

The illustrations to follow are to demonstrate reciprocal associations in the meaning of the texts, the numbers therein and thereof in Daniel and Revelation, which relate to conditions regarded as analogous with those on earth to-day. The evil conditions are considered the natural consequences of breaking two basic ordinances explained in the Story of The Great Symbol.

From the records in the Books of Daniel and Revelation it appears to be demonstrable that the prophetic messages therein describe social conditions of the present time. The inhabitants of the world are to release themselves from the false principles and doctrines which have resulted in establishing competitive and destructive conditions on earth and in making a world war inevitable after the land area had been explored and appropriated.

The union of Daniel and Revelation describe the union of the nations of the world at the end of the war. The texts in the two Apocalypses are interpreted to relate to present conditions on this planet and to reveal logically five great epochs. Analytical attention to the meaning of the texts, to the employment of the numbers therein, disclose five master events. The last cycle of autocracy and plutocracy is considered 426 years: 1492—1918.

The reader is asked to believe the teachings of the great Jew and live accordingly. To understand that the interpretation herein could have been achieved by anyone believingly faithfully and diligently undertaking the task and upholding the ordinances.

The verses which commanded attention and caused the revelation. The arrangement of numbers in the verses, and numbers of the verses that suggested research which resulted in writing the narrative of The Great Symbol.

"And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up there shall be a 1290 days." "Blessed is he that waiteth, and cometh to the 1335 days." Daniel XII, 11 and 12.

"And there was given unto him a mouth speaking great

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things and blasphemies; and power was given unto him to continue 42 months." "Here is wisdom. Let him that hath understanding count the number of the beast; for it is the number of a man; and his number is 666." Revelation XIII, 5 and 18.

The causes of the World War and the diagram of the numbers are visible in the Books of Daniel and Revelation. The Bible foretells the years 1911 and 1917. Search and find the revelation.

What constitutes correct interpretation? The evidence in the case. Read and study the messages.

The reader can compute the quantity of elements and ratios necessary to ascertain the probabilities of coincidence and chance in the development consistently and logically of numbers to describe five great epochs. In such work the numbers in the prophetic messages are to be correlated logically with those in other verses.

27 IS BOOK DANIEL.

REVELATION IS BOOK 27

2+7=9

2+7=9

CHAPTER XII	VERSE 11 {	1290	}	2625
	VERSE 12 {	1335		

23

42	}	708
666		

CHAPTER XIII	VERSE 5
	VERSE 18

* 3333 1917

23

* The Capitol, Washington, U. S. A., is the first National Temple in the World dedicated to Christian Legislation Law and Justice by the first free and independent Nation in history at birth a Christian Democracy. Find in the Capitol the miniature Canopy of Heaven and see the number of the dimensions—3333—expressed in the unit of measurement. Nine is the highest unit and eighty-one is the highest multiple of a unit: $3 \times 3 \times 3 \times 3 = 81$. $8 + 1 = 9$.

The Capitol at Washington has an area expressed in the unit of measurement—22,048,128 square inches.

The diameter and the height respectively of the rotunda are 1170 and 2163 inches; together 3333 inches. ($3 \times 3 \times 3 \times 3 = 81$, cipher of the Battle of the MARNE.)

The latitude $38^\circ 53' 20''$.4 North and the longitude $77^\circ 00' 35''$.7 west—234.

The height of dome, 3449 inches, and by multiplication of the digits in 3449 the result is 432. The number 432 suggests the Metonic Cycle.

The height of the statue of Freedom 234 inches. (Nine is the final factor in all results preceding.)

The greatest dimension of the Capitol, in feet from East to West is 350.

* * *

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The four cardinal numbers in the Books Daniel and Revelation are 1 2 9 0; 1 3 3 5; 4 2; 6 6 6; and they total 3 3 3 3.

The demonstrations to follow produce the first numbers to illustrate the geometrical and arithmetical orders of progression. The numbers also reveal the year the American Republic entered the war for world democracy.

1335	666
1290	42

$$\begin{array}{r} 45 \\ \hline \end{array} + 624 = 669$$

$$\begin{array}{r} 45 \\ \hline \end{array} - 624 = 579$$

1248 — The figures 1 2 4 8 describe the geometrical order of progression and they represent the first and lowest result obtainable by employment of the lowest number and constant.

39 — The number 3 9 describes the Books in the Old Testament. It is the lowest number to employ with the lowest constant to make the first number to illustrate in four digits the geometrical order of progression.

1290	
1335	— 2625
42	
666	— 708

3333	1917	— The year the American Republic enters the war for World Democracy.
------	------	--

The Books in the Old and New Testaments are 39 and 27 respectively. These numbers multiplied make.....

1053 — Read the verses 153 and the inversions 351.

864 — The figures 8 6 4 describe the arithmetical order of progression and they represent the first and lowest result obtainable by employment of the lowest number and constant.

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432

216

108

54

27 — The number 27 describes the Books in the New Testament. It is the lowest number to employ with the lowest constant to make the first number to illustrate in three digits the arithmetical order of progression.

Read the story of the development of the four numbers 1290; 1335; 42; 666; and that of the orders of geometrical and arithmetical progression in the second chapter in the narrative of The Great Symbol.

* * *

The sum of the 9 arabic numerals 1-2-3-4-5-6-7-8-9 total 45 and this number with its inversion make ninety and nine.

The lowest numeral, the multiple of which is the highest numeral is 3. The multiple of 3 is 9.

The numbers 3 and 9 in parallel make 39. The number 3 multiplied by 9 make 27. The number 39 and 27 make 66. The Books in the Bible number 66.

The number of the two Apocalypses together is 54. The inversion of 54 is 45. The numbers 54 and 45 make ninety and nine.

In the order of enumeration in the Bible the number of each Apocalypse is 27. The number 27 added to its inversion make ninety and nine.

The Old Testament contains 39 Books. The New Testament contains 27 Books. The number of Books from the Old Testament Apocalypse to and including the New Testament Apocalypse is 39.

Under each number 39 place 27 the number of each Apocalypse:

	39	39
	27	27
	<hr/>	
	12	12
Inversion of pairs —	21	21
	<hr/>	
	33	33
	<hr/>	

Multiplication of the numbers representative of each Testament.

$$\begin{array}{r}
 39 \times 27 = 1053 \\
 \text{Inversion of number} \dots\dots\dots 3501 \\
 \hline
 4554
 \end{array}$$

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Read and understand the texts in verses Daniel 153 and 351.

The number of verses in Daniel are 357. The number of verses and chapters together are 369.

The number of verses in Revelation are 404. The number of verses and chapters together are 426.

Make two multiplications of 39 by 27, one for each Apocalypse, and the two results added make 2106. Remember the numerals and count right and left from the union of the two Apocalypses until you count in each direction 216. Read the verses 216.

The numbers 216 and 216 make 432, a number to describe the first order of enumeration and the Metonic Cycle. The multiplication of 216 by 216 reveals 666; the sum of the 9 arabic numerals; the number of the Apocalypses. The sum of the digits in the result is 27. The number of each Apocalypse is 27.

Find, read and understand the verses. The seven numbers from 396 to 243 will be your guide. Note the numerals employed in the beginning and observe the inversion of the numbers.

$$135 - 531 = 396$$

$$531 - 135 = 396$$

$$\hline 666 - 396 = 270$$

$$666 - 693 = 27$$

$$\hline 1332 - 1089 = 243$$

$$234 - 432 = 198$$

$$432 - 234 = 198$$

$$\hline 666 - 198 = 468$$

$$666 - 891 = 225$$

$$\hline 1332 - 1089 = 243$$

Find and consider the meaning of the verses 216 and 612, 153 and 351, in Daniel and Revelation.

216

153

Verses and Chapter in Daniel 369

Inversion of the number..... 963

*1332

2001 see table below

3333

Verse number 216

Inversion 612

Verse number 153

Inversion 351

*1332

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Read the four cardinal verses in Daniel and Revelation. Note the numbers *in* the verses and the numbers *of* the verses.

Daniel	355		1290	
Revelation	216	571	42—1332	see above
Daniel	356		1335	
Revelation	229	585	666—2001	see above
			3333	3333

The two group numbers of verses 571 and 585 above together with their inversions make 1916. The numbers descriptive of the years considered the period of the war in the last cycle of autocracy are five. The number 1916 is an equal division of the period.

* * *

The development of the numbers 666 and 42 is explained in the second chapter. Consider the relation of these numbers with the number descriptive of the year autocracy began the war for world supremacy, namely the year 1914.

1332		1332		1332		1335
1290		666				1290
42	—	666	=	624		45
				1956		
				42		
Autocracy began world war in year				1914		
Inversion of the pairs.....				1419		
				3333		

Note the singular reciprocal association of the numbers 1332 and 45. The war of autocracy to dethrone democracy began in August 1914, which is the year 1332 of the Hegira: Cycle 45 of the Mohammedan Era.

Reflect and consider the meaning of the texts in Daniel verse 351 and Revelation verse 216. The numbers of these verses with their inversions make 1332. Divide equally this number and the result is 666 and 666. From these two numbers find two verses, each number 216, one containing the message of warning and the other the message considered the period of the duration of the power of autocracy. What is

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the explanation of their origin? Why were they chosen? In this edition one explanation is here submitted, others may follow. Multiply the numerals 666; $6 \times 6 \times 6$ equal 216.

* * *

Consideration is now asked to the message suggested by the number which illustrates the geometrical order of progression in employment with the number indicative of "duration of power," namely, the number 42: See Revelation 216.

$$\begin{array}{r}
 1248 \\
 42 \\
 \hline
 1290 \\
 45 \\
 \hline
 1335
 \end{array}$$

By reading the two verses 355 and 356 in Daniel it will be observed that the number 1290 can be interpreted to indicate the year 1914, and the number 1335 to be a period 45 years later. The time necessary to completely destroy the evil influences of the centuries of autocratic and plutocratic power followed by the period of reconstruction can be considered two generations—45 years. The menace of autocracy is nearing its complete extinction, but the restrictive violence of plutocratic power may continue for a period. The evidence in the analogical demonstrations so far as it relates to the reliability of the numbers appears to be conclusive, that the period described as the millennium in the great Apocalypses is within two generations, 45 years from 1914. There are many experiences in worldly affairs to indicate that the message of the Divine is being fulfilled in accordance with the promise. The Great Symbol directs attention to the ordinances to be observed as a means to the full realization of the promise.

* * *

The number 142 (see page 60) is verse 216. The number 42 above is in verse 216. Count left and right from the union of the two Apocalypses to find the verses 216. The digits in 666 multiplied make 216. The numbers of verse 216 and 216 added make 432. Note the development of the number 27 into the first illustration of enumeration in the order of arithmetical progression. The numerals in the number reading from left to right describe the Metonic Cycle 432.

Consider carefully the texts in verses Daniel 142 and 238, and Revelation 216 and 229. The numbers in the verses 238 and 229 are 2300 and 666 respectively. The number in the verse 216 is 42.

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238	2300	2300
229	666	666
<hr/>	<hr/>	<hr/>
467	1634	1634
42	142—The verse number.	
<hr/>	<hr/>	
425	1492—The year of the advent of Christian-	
==	425ity in the Western Hemisphere.	
<hr/>	<hr/>	
	1917—The year the American Republic entered the war to co-operate in democratizing the world.	
==		
	The verse number	142
		<hr/>
	The year of organization of the first nation in history at birth Christian Democracy.	1776
		==

* *

In the year 1917 the democracy of the United States entered the war to help overcome autocracy and plutocracy. Read and consider the meaning of the four cardinal verses and numbers. The difference in the period of time in Daniel 355 and 356 is considered a cycle of 45 revolutions of the earth around the sun—two generations.

1290	1290
1335	1335
<hr/>	
2625	
666	666
<hr/>	
1959	
42	42
<hr/>	<hr/>
1917	3333

The verses that contain the numbers 1290 and 1335, are Daniel 355 and 356. These verse numbers with their inversions make 1917.

555
553
356
653

1917—The year the American Democracy entered the war to overcome autocracy.

* * *

Daniel verse 351 is the verse of "Time times and an half." The number to illustrate four digits arranged in the order

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of geometrical progression is 1248. This number is considered "Time times." The number chosen as an half is 624, one half of the number preceding. The seven digits in the two members preceding total 27—the number of each Apocalypse.

The addition of 1248 to 624 make 1872. Read and understand the meaning of Daniel, verse 351. The power of the "Holy people" was "scattered" into the hitherto unknown areas of the world by the opening of the continent of Africa in 1872, and 42 years later autocracy began the world war.

1248	1248
624	
42	666
<hr/>	<hr/>
1914	1914
<hr/> <hr/>	<hr/> <hr/>

The inversion of the number 624 is 426, considered the last cycle of the autocracy of the gentiles. The number 426 in respect to the division of same into three equal parts, describe the same principle in ascertaining the number to express "Time times and an half." In this illustration the numbers 142 is "Time," and 284 is "Time times," and 142 is also "an half" of "Time times" and added to 284, make 426. Consider the reciprocal relation of the numbers 142, 284, 426, with those numbers which denote the discoveries of the new world by Christianity; the creation of the first nation in the world at birth a Christian democracy; and the period to overcome the ascendancy of autocracy in the world. It is to be recorded first that 426 is the number of the verses and chapters in the last Book in the Bible. The advent of Christianity in the Western Hemisphere was in the year 1492, and the first nation at birth a Christian democracy was the American Republic born 284 years later—"Time times"—in the year 1776. "And an half" of 284 is 142. The period described by 142 years after 1776 namely 1918 is considered the close of the cycle of autocracy. It remains now to be stated that the number 142 in Daniel, paradoxical as it may seem, is the verse 216. $6 \times 6 \times 6$ equal 216.

The foregoing is illustrated as follows:

1492	1492	1492
284	284	
<hr/>		
1776		
142	142	426
<hr/>	<hr/>	<hr/>
1918	1918	1918
<hr/> <hr/>	<hr/> <hr/>	<hr/> <hr/>

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The number in the two verses 355 and 356 in Daniel and their reciprocal association with the number of the last verse in the Old Testament Apocalypse, and that of the present epochal year.

$$\begin{array}{r}
 1290 \\
 1335 \\
 \hline
 2625
 \end{array}
 +
 \begin{array}{r}
 1335 \\
 1290 \\
 \hline
 45
 \end{array}
 =
 \begin{array}{r}
 2670 \\
 \hline
 \hline
 \hline
 \end{array}$$

The American Republic enters the war for world democracy in the year 1917

Inversion of the number of the last verse in the Old Testament Apocalypse 753 2670

The foundation of Rome was in the year..... 753

* * *

Illustration with the numbers in the table above, with the introduction of the number symbolic of autocratic and plutocratic power: 666.

Read verse 753, but first find the verse and observe carefully its significance, then look at the table below.

	(See table above) — 2625
	(See table above) — 45
	<u>2580</u>
Number of the beast autocracy.....	666
	<u>1914</u>
The year of beginning the world war.....	753
	<u>2667</u>
The <i>first</i> figure in the number 2667 is 2 and the <i>last</i> is 7. In parallel these numbers make 27, which is the number of the great Apocalypses Daniel and Revelation, and the <i>last</i> figure in 27 is more than the <i>first</i> .	
Number of Books in New Testament.....	27
	<u>39</u>
Number of Books in Old Testament.....	

The inversion of 753 is 357, and by addition of 396 to 357 the result is 753. Revelation verse 396 and verse 753

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are considered verses of the same number. Daniel 396 and Revelation 39 are considered verses of the same number: $357 + 39$ equal 396. "I am Alpha and Omega, the beginning and the end, the *first* and the *last*." "I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the *last to be* more than the *first*."

135	531	753
531	135	357
<hr/>	<hr/>	<hr/>
666	396	396
<hr/> <hr/>	<hr/> <hr/>	<hr/> <hr/>
* * *		

Consider the numbers representative of the last verse in each of the great Apocalypses Daniel and Revelations, the Books which are number 27 in their order of enumeration. The number of the last verse in the Old Testament Apocalypse, and the number of the last verse in the Bible together with their inversions make a result regarded significant in indicating a period autocracy shall cease to be a menace in the world. The numbers of the verses are 357 and 404.

357	
753	
404	
404	
<hr/>	
1918—The end of the last cycle of the autocracy of the	
<hr/> <hr/> Gentiles is considered the year 1918.	
* * *	

The first episode and illustrations are to be concluded with demonstrations intended as instruction and suggestions to others to continue the interpretation and ascertain more comprehensively the meaning fully of all the messages in Daniel and Revelation, to understand the ordinances that were broken, and what caused the world that began right to go wrong. Limitation of space will not permit elaboration on this subject in this edition. The diagrams herein should be helpful to those who are willing to read carefully and believingly the narrative in the two great Apocalypses, and that in the Books of Matthew and Mark.

The number to indicate the year the American Republic entered the war for world democracy, is not only revealed through the numbers of the two cardinal verses in the last chapter in Daniel. It is also found within the numbers of the

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two cardinal verses in the thirteenth chapter of Revelation. The reader will recall that the text in each of these four verses contain a number, and added together, they make 3333. The number of these two verses in Revelation, counting from the last to the first, are 176 and 189 together describing the number of the days in the year. This number 365 added to its inversion, make 928; and 928 added to 989 make 1917. The number 989 is the sum of the numbers of the two verses 216 and 229 in Revelation. added to its inversion, and the verses of these last two numbers are also verses 189 and 176 respectively.

It has been explained that the verses, counting right and left from the union of the two Apocalypses to and including verses 216, when added together make 432, a number to describe the Metonic cycle, and if it is added to its inversion will make 666. The number to describe the verses remaining in the two Books, after deducting 432, is 329, and this number with its inversion added to 666 make 1918, considered the year of the end of the last cycle of autocracy.

The number to describe the number of verses and chapters together in Daniel and Revelation is 795. From this it will be seen that 3 digits are sufficient to employ in recording the number of any verse therein. Any number of 3 digits containing numerals that are not all alike, subtracted from its inversion will produce ninety and nine, or a multiple of that number.

The reader has had the opportunity to observe that Revelation 39 is verse 396 from the first verse in Daniel, and that the number of verses remaining in the Bible is equal to the days in the year. From the last verse in the Bible to Revelation 8 the number counted is 396. Revelation 8 is verse 365 from the first verse in Daniel, again the number of the days in the year. The two years number 730 days. The verses 730 in Revelation are 373. 357 in Daniel plus 373 in Revelation equal 730. Multiply 365 by 396 and the result is 144,540. The number 54 therein is interpreted to describe the numbers of each Apocalypse added, the sword with two edges. Read the verses 54 and 45 and note the number 144 in Revelation verse 373.

The number of verses in Daniel and Revelation is equal to the number of days in the year plus 396. The number to describe the year of the foundation of Rome, added to 8, make a number equal to the verses in the two apocalypses. The difference in the number of verses in Daniel and Revelation is equal to the sum of 8 and 39, see verse numbers above. Multiply 39 by 8 and to the result add the number of the Books in the Old Testament and read therein Daniel verses 351 and 153.

The verse 351 in Daniel as explained in The Great Symbol

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is interpreted to describe the year 1872. "Time times and an half" in that verse is considered 624 plus 1248, see the table to illustrate the digits in geometrical order, page 25. Read again the text in verse 351. "And when He shall have accomplished to scatter the power of the holy people all these things shall be finished." The power of the holy people practically opened the last unknown section of the globe, the dark continent of Africa, in the year 1872. To complete this demonstration the reader will recall that the numbers to express the two periods of time, namely 1290 and 1335, in the last chapter in Daniel added together make 2625. The inquiry is now made is it to be accepted that "time times and an half" in Daniel 351, is the year 1872 because through subtraction from 2625 the number 753, which describes the year of the foundation of Rome and the inversion of the last verse number in Daniel, the result is 1872?

The reciprocal relation of the number 396 is significant. It is considered that the foundation of Rome was in the year B.C. described by the number 753. Subtract from 753 its inversions 357 which is the number of verses in the Book of Daniel and 396 is revealed. Read Daniel verse 47, subtract the number of the verse from its inversion and the result is the number which designates the last Book in the New Testament. Find in the verse 47 the number 612, the inversion of which directs attention to the number of verses, of large importance in the interpretation of the prophecy. By subtraction of 216 from 612 the number 396 remains. Daniel and Belteshazzar reveal two numbers 6 and 12 and these in parallel make 612. Read again verse 47 in Daniel and consider the meaning of the texts in verse 74, a number which is the inversion of 47. The number 47 describes the difference in the number of the verses in Daniel and Revelation, and multiplied by itself produces 3 numerals 2209 and reveal the verse 229. The verse 229 in Revelation contains 3 digits and multiplied together produces a number to reveal the verse 216. The sums of the 3 digits in verses 216 and 229 make 9 and 13 respectively and multiplied together make 117. The numerals which describe the number of digits in each of the verses 216 and 229 above should be placed at the beginning and end of the number 117, alpha and Omega, and the result is 31173. Read all the verses 117 in Revelation and ascertain the meaning of the texts. Remember there are just 48 states in the American Republic and no more or less than 3000 entities or political divisions therein, and these last two numbers multiplied make 144000. By addition of 31173 to 144000, the result is 175173. Read the verses 175 and 173. By subtraction of 31173 from 144000 the result is 112827.

THE GREAT SYMBOL

Read the verses 112 and 827. The reader should seek and find the full meaning of the number 31173 and the number 117 between the numerals 3. Observe the numbers 117, 216, and 361, in the measurements of the Capitol at Washington on page 24.

A more complete understanding of the number 31173 and the number 117 between the numerals 3 will appear at the close. Return for further considerations to the cardinal verses 216 and 229 in Revelation and multiply the number of these verses by the number of the digits in each number, and they are 3, and the results are 648 and 687 respectively. The sum of the six numerals in these two numbers describe the number of the Books in the *Old Testament*, whereas the numbers themselves added together reveal 1335 the period of time mentioned in Daniel verse 356. Consider now the remaining two cardinal verses Daniel 355 and 356 and their reciprocal relation to the verses 216 and 229 in Revelation. Multiply the numbers 355 and 356 by 3, the number of digits therein, and the results are 1065 and 1068 respectively. The sum of the six numerals in these two numbers describe the number of the Books in the *New Testament*, and the numerals in parallel 165 and 168 make 333, a number which, when added to its inversion will produce a number mentioned in Revelation 229. The evidence in The Great Symbol indicates something beyond and above coincidence. The texts and the numbers in the four cardinal verses in Daniel and Revelation convey a meaning to cause the mortal to reflect and make a new survey of creation and to learn how to establish the Kingdom on Earth as it is in Heaven.

Return to the number 31173. The development of this number is shown in the second paragraph preceding. The number 117 is considered established for all time as the 3 digits therein will reveal. Multiply 117 by 3, which is considered Alpha, the first in the larger number above, and the result is 351. Now multiply 351 by 3, which is considered Omega, the last in the larger number above, and the result is 1053 containing numerals the inversions of which make the number 351. Read the verses 351 and 153 in Daniel, then reflect and consider that the number of verses in the Bible are 31173. Remember that the number 117 between the numerals 3 is the middle and shortest chapter in the Bible and that the sum of the number of the verses therein make 3. That the number of words in the first verse is 12 and in the last verse 21, which is the inversion of 12, and these two numbers in parallel added to their inversions make 3333.

THE BOOK OF DANIEL

VERSION AS PUBLISHED BY THE AMERICAN BIBLE SOCIETY

CHAPTER 1

1—1 In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. 357

2—2 And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god. 356

3—3 ¶ And the king spake unto Ashpenaz the master of his eunuchs, that he should bring *certain* of the children of Israel, and of the king's seed, and of the princes; 355

4—4 Children in whom *was* no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as *had* ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans. 354

5—5 And the king appointed them a daily provision of the king's meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king. 353

6—6 Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah: 352

7—7 Unto whom the prince of the eunuchs gave names: for he gave unto Daniel *the name* of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abednego. 351

8—8 ¶ But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself. 350

9—9 Now God had brought Daniel into favour and tender love with the prince of the eunuchs. 349

10—10 And the prince of the

eunuchs said unto Daniel, I fear my Lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking than the children which *are* of your sort? then shall ye make *me* endanger my head to the king. 348

11—11 Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah, 347

12—12 Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink. 346

13—13 Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants. 345

14—14 So he consented to them in this matter, and proved them ten days. 344

15—15 And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat. 343

16—16 Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse. 342

17—17 ¶ As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams. 341

18—18 Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar. 340

19—19 And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king. 339

20—20 And in all matters of wisdom *and* understanding, that the king inquired of them, he found them ten times better than all the magicians *and* astrologers that *were* in all his realm. 338

21—21 And Daniel continued *even* unto the first year of king Cyrus. 337

THE GREAT SYMBOL

CHAPTER 2

22—1 And in the second year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him. 336

23—2 Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to shew the king his dreams. So they came and stood before the king. 335

24—3 And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream. 334

25—4 Then spake the Chaldeans to the king in Syriac, O king, live for ever: tell thy servants the dream, and we will shew the interpretation. 333

26—5 The king answered and said to the Chaldeans, The thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill. 332

27—6 But if ye shew the dream, and the interpretation thereof, ye shall receive of me gifts and rewards and great honour: therefore shew me the dream, and the interpretation thereof. 331

28—7 They answered again and said, Let the king tell his servants the dream, and we will shew the interpretation of it. 330

29—8 The king answered and said, I know of certainty that ye would gain the time, because ye see the thing is gone from me. 329

30—9 But if ye will not make known unto me the dream, *there is but one decree for you: for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I shall know that ye can shew me the interpretation thereof.* 328

31—10 ¶ The Chaldeans answered before the king, and said, There is not a man upon the earth that can shew the king's matter: therefore *there is no king, lord, nor ruler, that asked such things at any magician, or astrologer, or Chaldean.* 327

32—11 And *it is a rare thing that the king requireth, and there is none other that can shew it before the king, except the gods, whose dwelling is not with flesh,* 326

33—12 For this cause the king was angry and very furious, and commanded to destroy all the wise *men* of Babylon. 325

34—13 And the decree went forth that the wise *men* should be slain; and they sought Daniel and his fellows to be slain. 324

35—14 ¶ Then Daniel answered with counsel and wisdom to Arioch the captain of the king's guard, which was gone forth to slay the wise *men* of Babylon: 323

36—15 He answered and said to Arioch the king's captain, Why is the decree *so* hasty from the king? Then Arioch made the thing known to Daniel. 322

37—16 Then Daniel went in, and desired of the king that he would give him time, and that he would shew the king the interpretation. 321

38—17 Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions: 320

39—18 That they would desire mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise *men* of Babylon. 319

40—19 ¶ Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven. 318

41—20 Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his: 317

42—21 And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding: 316

43—22 He revealed the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him. 315

44—23 I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast *now* made known unto us the king's matter. 314

45—24 ¶ Therefore Daniel went in unto Arioch, whom the king had ordained to destroy the wise *men* of Babylon: he went and said thus unto him; Destroy not the wise *men* of Babylon: bring me in

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before the king, and I will shew unto the king the interpretation. 313

46—25 Then Arioch brought in Daniel before the king in haste, and said thus unto him, I have found a man of the captives of Judah, that will make known unto the king the interpretation. 312

47—26 The king answered and said to Daniel, whose name was Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof? 311

48—27 Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise *men*, the astrologers, the magicians, the soothsayers, shew unto the king; 310

49—28 But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these; 309

50—29 As for thee, O king, thy thoughts came *into thy mind* upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass. 308

51—30 But as for me, this secret is not revealed to me for *any* wisdom that I have more than any living, but for *their* sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart. 307

52—31 ¶ Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. 306

53—32 This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass. 305

54—33 His legs of iron, his feet part of iron and part of clay. 304

55—34 Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. 303

56—35 Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone

that smote the image became a great mountain, and filled the whole earth. 302

57—36 ¶ This *is* the dream, and we will tell the interpretation thereof before the king. 301

58—37 Thou, O king, *art* a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. 300

59—38 And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou *art* this head of gold. 299

60—39 And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. 298

61—40 And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all *things*: and as iron that breaketh all these, shall it break in pieces and bruise. 297

62—41 And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with mire clay. 296

63—42 And *as* the toes of the feet were part of iron, and part of clay, *so* the kingdom shall be partly strong, and partly broken. 295

64—43 And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay. 294

65—44 And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, *but* it shall break in pieces and consume all these kingdoms, and it shall stand for ever. 293

66—45 Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream *is* certain, and the interpretation thereof sure. 292

67—46 ¶ Then the king Nebu

THE GREAT SYMBOL

chadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odours unto him. 291

68—47 The king answered unto Daniel, and said, Of a truth *it is*, that your God *is* a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret. 290

69—48 Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise *men* of Babylon. 289

70—49 Then Daniel requested of the king, and he set Shadrach, Meshach, and Abed-nego, over the affairs of the province of Babylon: but Daniel *sat* in the gate of the king. 288

CHAPTER 3

71—1 Nebuchadnezzar the king made an image of gold, whose height *was* threescore cubits, and the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon. 287

72—2 Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up. 286

73—3 Then the princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up. 285

74—4 Then a herald cried aloud, To you it is commanded, O people, nations, and languages. 284

75—5 *That* at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up: 283

76—6 And whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace. 282

77—7 Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all sorts of music, all the people, the nations, and the languages, fell down and worshipped the golden image that Nebuchadnezzar the king had set up. 281

78—8 ¶ Wherefore at that time certain Chaldeans came near, and accused the Jews. 280

79—9 They spake and said to the king Nebuchadnezzar, O king, live for ever. 279

80—10 Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, shall fall down and worship the golden image: 278

81—11 And whoso falleth not down and worshippeth, *that* he should be cast into the midst of a burning fiery furnace. 277

82—12 There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nego; these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up. 276

83—13 ¶ Then Nebuchadnezzar in *his* rage and fury commanded to bring Shadrach, Meshach, and Abed-nego. Then they brought these men before the king. 275

84—14 Nebuchadnezzar spake and said unto them, *Is it true*, O Shadrach, Meshach, and Abed-nego? do not ye serve my gods, nor worship the golden image which I have set up? 274

85—15 Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, ye fall down and worship the image which I have made; *well*: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who *is* that God that shall deliver you out of my hands? 273

86—16 Shadrach, Meshach, and Abed-nego, answered and said to the king, O Nebuchadnezzar, we *are* not careful to answer thee in this matter. 272

87—17 If it be *so*, our God whom we serve is able to deliver us

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from the burning fiery furnace, and he will deliver *us* out of thine hand, O king. 271

88—18 But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up. 270

89—19 ¶ Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego: *therefore* he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated. 269

90—20 And he commanded the most mighty men that *were* in his army to bind Shadrach, Meshach, and Abed-nego, *and* to cast *them* into the burning fiery furnace. 268

91—21 Then these men were bound in their coats, their hosen, and their hats, and their *other* garments, and were cast into the midst of the burning fiery furnace. 267

92—22 Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abed-nego. 266

93—23 And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace. 265

94—24 Then Nebuchadnezzar the king was astonished, and rose up in haste, *and* spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king. 264

95—25 He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God. 263

96—26 ¶ Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, *and* spake, and said, Shadrach, Meshach, and Abed-nego, ye servants of the most high God, come forth, and come *hither*. Then Shadrach, Meshach, and Abed-nego, came forth of the midst of the fire. 262

97—27 And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was a hair of their head singed,

neither were their coats changed, nor the smell of fire had passed on them. 261

98—28 *Then* Nebuchadnezzar spake, and said, Blessed *be* the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God. 260

99—29 Therefore I make a decree, That every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abed-nego, shall be cut in pieces, and their houses shall be made a dung-hill; because there is no other God that can deliver after this sort. 259

100—30 Then the king promoted Shadrach, Meshach, and Abed-nego, in the province of Babylon. 258

CHAPTER 4

101—1 Nebuchadnezzar the king, unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. 257

102—2 I thought it good to shew the signs and wonders that the high God hath wrought toward me. 256

103—3 How great *are* his signs! and how mighty *are* his wonders! his kingdom *is* an everlasting kingdom, and his dominion *is* from generation to generation. 255

104—4 ¶ I Nebuchadnezzar was at rest in mine house, and flourishing in my palace: 254

105—5 I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me. 253

106—6 Therefore made I a decree to bring in all the wise *men* of Babylon before me, that they might make known unto me the interpretation of the dream. 252

107—7 Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers: and I told the dream before them; but they did not make known unto me the interpretation thereof. 251

108—8 ¶ But at the last Daniel came in before me, whose name *was* Belteshazzar, according to the name of my god, and in whom *is* the spirit of the holy gods: and before him I told the dream, *saying*.

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109—9 O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods *is* in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof. 249

110—10 Thus *were* the visions of mine head in my bed; I saw, and behold a tree in the midst of the earth, and the height thereof *was* great. 248

111—11 The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth. 247

112—12 The leaves thereof *were* fair, and the fruit thereof much, and in it *was* meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it. 246

113—13 I saw in the visions of my head upon my bed, and, behold, a watcher and a holy one came down from heaven; 245

114—14 He cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches: 244

115—15 Nevertheless, leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and *let* his portion *be* with the beasts in the grass of the earth: 243

116—16 Let his heart be changed from man's and let a beast's heart be given unto him; and let seven times pass over him. 242

117—17 This matter *is* by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men. 241

118—18 This dream I king Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise *men* of my kingdom are not able to make known unto me the interpretation: but thou *art* able; for the spirit of the holy gods *is* in thee. 240

119—19 ¶ Then Daniel, whose

name *was* Belteshazzar, was astonished for one hour, and his thoughts troubled him. The king spake, and said, Belteshazzar, let not the dream, or the interpretation thereof, trouble thee. Belteshazzar answered and said, My Lord, the dream *be* to them that hate thee, and the interpretation thereof to thine enemies. 239

120—20 The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth; 238

121—21 Whose leaves *were* fair, and the fruit thereof much, and in it *was* meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation: 237

122—22 It *is* thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth. 236

123—23 And whereas the king saw a watcher and a holy one coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and *let* his portion *be* with the beasts of the field, till seven times pass over him; 235

124—24 This *is* the interpretation, O king, and this *is* the decree of the Most High, which is come upon my lord the king: 234

125—25 That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will. 233

126—26 And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule. 232

127—27 Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquillity. 231

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128—28 ¶ All this came upon the king Nebuchadnezzar. 230

129—29 At the end of twelve months he walked in the palace of the kingdom of Babylon. 229

130—30 The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty? 228

131—31 While the word *was* in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee. 227

132—32 And they shall drive thee from men, and thy dwelling *shall be* with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will. 226

133—33 The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' *feathers*, and his nails like birds' *claws*. 225

134—34 And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation: 224

135—35 And all the inhabitants of the earth *are* reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou? 223

136—36 At the same time my reason returned unto me; and for the glory of my kingdom, mine honour and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me. 222

137—37 Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works *are* truth, and his ways judgment:

and those that walk in pride he is able to abase. 221

CHAPTER 5

138—1 Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand. 220

139—2 Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which *was* in Jerusalem; that the king and his princes, his wives and his concubines, might drink therein. 219

140—3 Then they brought the golden vessels that were taken out of the temple of the house of God which *was* at Jerusalem; and the king and his princes, his wives and his concubines, drank in them. 218

141—4 They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone. 217

142—5 ¶ In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace: and the king saw the part of the hand that wrote. 216

143—6 Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another. 215

144—7 The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. *And* the king spake, and said to the wise *men* of Babylon, Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed with scarlet, and *have* a chain of gold about his neck, and shall be the third ruler in the kingdom. 214

145—8 Then came in all the king's *wise men*: but they could not read the writing, nor make known to the king the interpretation thereof. 213

146—9 Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were astonished. 212

147—10 ¶ *Now* the queen, by reason of the words of the king and his lords, came into the banquet house: *and* the queen spake and said, O king, live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed: 211

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148—11 There is a man in thy kingdom, in whom *is* the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, *I say*, thy father, made master of the magicians, astrologers, Chaldeans, and soothsayers; 210

149—12 Forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar: now let Daniel be called, and he will shew the interpretation. 209

150—13 Then was Daniel brought in before the king. And the king spake and said unto Daniel, *Art* thou that Daniel, which *art* of the children of the captivity of Judah, whom the king my father brought out of Jewry? 208

151—14 I have even heard of thee, that the spirit of the gods *is* in thee, and *that* light and understanding and excellent wisdom *is* found in thee. 207

152—15 And now the wise *men*, the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not shew the interpretation of the thing: 206

153—16 And I have heard of thee, that thou canst make interpretations, and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and *have* a chain of gold about thy neck, and shalt be the third ruler in the kingdom. 205

154—17 ¶ Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation. 204

155—18 O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour: 203

156—19 And for the majesty that he gave him, all peoples, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he

kept alive; and whom he would he set up; and whom he would he put down. 202

157—20 But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him: 201

158—21 And he was driven from the sons of men; and his heart was made like the beasts, and his dwelling *was* with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and *that* he appointeth over it whomsoever he will. 200

159—22 And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this; 199

160—23 But hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou and thy lords, thy wives and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know; and the God in whose hand thy breath *is*, and whose *are* all thy ways, hast thou not glorified: 198

161—24 Then was the part of the hand sent from him; and this writing was written. 197

162—25 ¶ And this *is* the writing that was written, MENE, MENE, TEKEL, UPHARSIN. 196

163—26 ¶ This *is* the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it. 195

164—27 TEKEL; Thou art weighed in the balances, and art found wanting. 194

165—28 PERES; Thy kingdom is divided, and given to the Medes and Persians. 193

166—29 Then commanded Belshazzar, and they clothed Daniel with scarlet, and *put* a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom. 192

167—30 ¶ In that night was Belshazzar the king of the Chaldeans slain. 191

168—31 And Darius the Median took the kingdom, *being* about threescore and two years old. 190

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CHAPTER 6

169—1 It pleased Darius to set over the kingdom a hundred and twenty princes, which should be over the whole kingdom; 189

170—2 And over these three presidents; of whom Daniel *was* first: that the princes might give accounts unto them, and the king should have no damage. 188

171—3 Then this Daniel was preferred above the presidents and princes, because an excellent spirit *was* in him; and the king thought to set him over the whole realm. 187

172—4 ¶ Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he *was* faithful, neither was there any error or fault found in him. 186

173—5 Then said these men, We shall not find any occasion against this Daniel, except we find *it* against him concerning the law of his God. 185

174—6 Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live for ever. 184

175—7 All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions. 183

176—8 Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not. 182

177—9 Wherefore king Darius signed the writing and the decree. 181

178—10 ¶ Now when Daniel knew that the writing was signed, he went into his house; and, his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime. 180

179—11 Then these men assembled, and found Daniel praying and making supplication before his God. 179

180—12 Then they came near and spake before the king concern-

ing the king's decree; Hast thou not signed a decree, that every man that shall ask a *petition* of any God or man within thirty days, save of thee, O king, shall be cast into the den of lions? The king answered and said, The thing *is* true, according to the law of the Medes and Persians, which altereth not. 178

181—13 Then answered they and said before the king, That Daniel, which *is* of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day. 177

182—14 Then the king, when he heard *these* words, was sore displeased with himself, and set *his* heart on Daniel to deliver him: and he laboured till the going down of the sun to deliver him. 176

183—15 Then these men assembled unto the king, and said unto the king, Know, O king, that the law of the Medes and Persians *is*, That no decree nor statute which the king establisheth may be changed. 175

184—16 Then the king commanded, and they brought Daniel, and cast *him* into the den of lions. *Now* the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee. 174

185—17 And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel. 173

186—18 ¶ Then the king went to his palace, and passed the night fasting; neither were instruments of music brought before him: and his sleep went from him. 172

187—19 Then the king arose very early in the morning, and went in haste unto the den of lions. 171

188—20 And when he came to the den, he cried with a lamentable voice unto Daniel: *and* the king spake and said to Daniel, O Daniel, servant of the living God, *is* thy God, whom thou servest continually, able to deliver thee from the lions? 170

189—21 Then said Daniel unto the king, O king, live for ever. 169

190—22 My God hath sent *his* angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him in-

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nocency was found in me; and also before thee, O king, have I done no hurt. 168

191—23 Then was the king exceedingly glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God. 167

192—24 ¶ And the king commanded, and they brought those men which had accused Daniel, and they cast *them* into the den of lions, them, with their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den. 166

193—25 ¶ Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. 165

194—26 I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he is the living God, and steadfast for ever, and his kingdom *that* which shall not be destroyed, and his dominion *shall be even* unto the end. 164

195—27 He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions. 163

196—28 So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian. 162

CHAPTER 7

197—1 In the first year of Belshazzar king of Babylon, Daniel had a dream and visions of his head upon his bed: then he wrote the dream, and told the sum of the matters. 161

198—2 Daniel spake and said, I saw in my vision by night, and behold, the four winds of the heaven strove upon the great sea. 160

199—3 And four great beasts came up from the sea, diverse one from another. 159

200—4 The first *was* like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it. 158

201—5 And behold another beast, a second, like to a bear, and it

raised up itself on one side, and *it had* three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh. 157

202—6 After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it. 156

203—7 After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it *was* diverse from all the beasts that *were* before it; and it had ten horns. 155

204—8 I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn *were* eyes like the eyes of man, and a mouth speaking great things. 154

205—9 ¶ I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment *was* white as snow, and the hair of his head like the pure wool: his throne *was like* the fiery flame, and his wheels as burning fire. 153

206—10 A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. 152

207—11 I beheld then, because of the voice of the great words which the horn spake: I beheld *even* till the beast was slain, and his body destroyed, and given to the burning flame. 151

208—12 As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time. 150

209—13 I saw in the night visions, and, behold, *one* like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. 149

210—14 And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him:

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his dominion *is* an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed. 148

211—15 ¶ I Daniel was grieved in my spirit in the midst of *my* body, and the visions of my head troubled me. 147

212—16 I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things. 146

213—17 These great beasts, which are four, *are* four kings, *which* shall arise out of the earth. 145

214—18 But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever. 144

215—19 Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth *were* of iron, and his nails *of* brass; *which* devoured, brake in pieces, and stamped the residue with his feet; 143

216—20 And of the ten horns that *were* in his head, and *of* the other which came up, and before whom three fell; even *of* that horn that had eyes, and a mouth that spake very great things, whose look *was* more stout than his fellows. 142

217—21 I beheld, and the same horn made war with the saints, and prevailed against them; 141

218—22 Until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom. 140

219—23 Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. 139

220—24 And the ten horns out of this kingdom *are* ten kings *that* shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. 138

221—25 And he shall speak *great* words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time. 137

222—26 But the judgment shall sit, and they shall take away his dominion, to consume and to destroy *it* unto the end. 136

223—27 And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom *is* an everlasting kingdom, and all dominions shall serve and obey him. 135

224—28 Hitherto *is* the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart. 134

CHAPTER 8

225—1 In the third year of the reign of king Belshazzar a vision appeared unto me, *even unto* me Daniel, after that which appeared unto me at the first. 133

226—2 And I saw in a vision; and it came to pass, when I saw, that I *was* at Shushan in the palace, which *is* in the province of Elam; and I saw in a vision, and I was by the river of Ulai. 132

227—3 Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had *two* horns: and the *two* horns *were* high; but one *was* higher than the other, and the higher came up last. 131

228—4 I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither *was there* any that could deliver out of his hand; but he did according to his will, and became great. 130

229—5 And as I was considering, behold a he goat came from the west on the face of the whole earth, and touched not the ground: and the goat *had* a notable horn between his eyes. 129

230—6 And he came to the ram that had *two* horns, which I had seen standing before the river, and ran unto him in the fury of his power. 128

231—7 And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there

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was none that could deliver the ram out of his hand. 127

232—8 Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven. 126

233—9 And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. 125

234—10 And it waxed great, *even* to the host of heaven; and it cast down *some* of the host and of the stars to the ground, and stamped upon them. 124

235—11 Yea, he magnified *himself* even to the prince of the host, and by him the daily *sacrifice* was taken away, and the place of his sanctuary was cast down. 123

236—12 And a host was given *him* against the daily *sacrifice* by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered. 122

237—13 ¶ Then I heard one saint speaking, and another saint said unto that certain *saint* which spake, How long *shall be* the vision concerning the daily *sacrifice*, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? 121

238—14 And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed. 120

239—15 ¶ And it came to pass, when I, *even* I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man. 119

240—16 And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this *man* to understand the vision. 118

241—17 So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end *shall be* the vision. 117

242—18 Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright. 116

243—19 And he said, Behold, I will make thee know what shall be in the last end of the indignation:

for at the time appointed the end *shall be*. 115

244—20 The ram which thou sawest having *two* horns *are* the kings of Media and Persia. 114

245—21 And the rough goat *is* the king of Grecia: and the great horn that *is* between his eyes *is* the first king. 113

246—22 Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power. 112

247—23 And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. 111

248—24 And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people. 110

249—25 And through his policy also he shall cause craft to prosper in his hand; and he shall magnify *himself* in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand. 109

250—26 And the vision of the evening and the morning which was told *is* true: wherefore shut thou up the vision; for it *shall be* for many days. 108

251—27 And I Daniel fainted, and was sick *certain* days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood *it*. 107

CHAPTER 9

252—1 In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans; 106

253—2 In the first year of his reign, I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem. 105

254—3 ¶ And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes: 104

255—4 And I prayed unto the LORD my God, and made my confession, and said, O Lord, the great

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and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments; 103

256—5 We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments: 102

257—6 Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land. 101

258—7 O Lord, righteousness *belongeth* unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, *that are* near, and *that are* far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee. 100

259—8 O Lord, to us *belongeth* confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee. 99

260—9 To the Lord our God *belong* mercies and forgiveness, though we have rebelled against him; 98

261—10 Neither have we obeyed the voice of the LORD our God, to walk in his law, which he set before us by his servants the prophets. 97

262—11 Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him. 96

263—12 And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem. 95

264—13 As *it is* written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the LORD our God, that we might turn from our iniquities, and understand thy truth. 94

265—14 Therefore hath the LORD watched upon the evil, and brought it upon us: for the LORD our God

is righteous in all his works which he doeth: for we obeyed not his voice. 93

266—15 And now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee renown, as at this day: we have sinned, we have done wickedly. 92

267—16 ¶ O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers Jerusalem and thy people *are become* a reproach to all *that are* about us. 91

268—17 Now therefore, O our Lord, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake. 90

269—18 O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies. 89

270—19 O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name. 88

271—20 ¶ And while I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy mountain of my God; 87

272—21 Yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. 86

273—22 And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. 85

274—23 At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved: therefore understand the matter, and consider the vision. 84

275—24 Seventy weeks are de-

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terminated upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy.

83

276—25 Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince *shall be* seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

82

277—26 And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined.

81

278—27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make *it* desolate, even until the consummation, and that determined shall be poured upon the desolate.

80

CHAPTER 10.

279—1 In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing *was* true, but the time appointed was long: and he understood the thing, and had understanding of the vision.

79

280—2 In those days I Daniel was mourning three full weeks.

78

281—3 I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled.

77

282—4 And in the four and twentieth day of the first month, as I was by the side of the great river, which *is* Hiddekel;

76

283—5 Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins *were* girded with fine gold of Uphaz:

75

284—6 His body also *was* like the beryl, and his face as the ap-

pearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude.

74

285—7 And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves.

73

286—8 Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength.

72

287—9 Yet heard I the voice of his words: and when I heard the voice of his words then was I in a deep sleep on my face, and my face toward the ground.

71

288—10 ¶ And, behold, a hand touched me, which set me upon my knees and *upon* the palms of my hands.

70

289—11 And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling.

69

290—12 Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words.

68

291—13 But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia.

67

292—14 Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision *is* for many days.

66

293—15 And when he had spoken such words unto me, I set my face toward the ground, and I became dumb.

65

294—16 And, behold, *one* like the similitude of the sons of men touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the visions my sorrows are turned upon me, and I have retained no strength.

64

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295—17 For how can the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me. 63

296—18 Then there came again and touched me one like the appearance of a man, and he strengthened me, 62

297—19 And said, O man greatly beloved, fear not: peace be unto thee; be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my Lord speak: for thou hast strengthened me. 61

298—20 Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come. 60

299—21 But I will shew thee that which is noted in the Scripture of truth: and *there is* none that holdeth with me in these things, but Michael your prince. 59

CHAPTER 11

300—1 Also I in the first year of Darius the Mede, *even I*, stood to confirm and to strengthen him. 58

301—2 And now will I shew thee the truth. Behold, there shall stand up yet three kings in Persia, and the fourth shall be far richer than *they* all: and by his strength through his riches he shall stir up all against the realm of Grecia. 57

302—3 And a mighty king shall stand up, that shall rule with great dominion; and do according to his will. 56

303—4 And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others besides those. 55

304—5 ¶ And the king of the south shall be strong, and *one* of his princes; and he shall be strong above him, and have dominion; his dominion *shall be* a great dominion. 54

305—6 And in the end of years they shall join themselves together; for the king's daughter of the south shall come to the king

of the north to make an agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in these times. 53

306—7 But out of a branch of her roots shall *one* stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail: 52

307—8 And shall also carry captives into Egypt their gods, with their princes, *and* with their precious vessels of silver and of gold; and he shall continue *more* years than the king of the north. 51

308—9 So the king of the south shall come into *his* kingdom, and shall return into his own land. 50

309—10 But his sons shall be stirred up, and shall assemble a multitude of great forces: and *one* shall certainly come, and overflow, and pass through: then shall he return, and be stirred up, *even* to his fortress. 49

310—11 And the king of the south shall be moved with choler, and shall come forth and fight with him, even with the king of the north: and he shall set forth a great multitude; but the multitude shall be given unto his hand. 48

311—12 *And* when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down *many* ten thousands: but he shall not be strengthened by it. 47

312—13 For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches. 46

313—14 And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall. 45

314—15 So the king of the north shall come, and cast up a mount, and take the most fenced cities: and the arms of the south shall not withstand, neither his chosen people, neither *shall there be any* strength to withstand. 44

THE GREAT SYMBOL

315—16 But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed. 43

316—17 He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do: and he shall give him the daughter of women, corrupting her: but she shall not stand *on his side*, neither be for him. 42

317—18 After this shall he turn his face unto the isles, and shall take many: but a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause it to turn upon him. 41

318—19 Then he shall turn his face toward the fort of his own land: but he shall stumble and fall, and not be found. 40

319—20 Then shall stand up in his estate a raiser of taxes in the glory of the kingdom: but within few days he shall be destroyed, neither in anger, nor in battle. 39

320—21 And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries. 38

321—22 And with the arms of a flood shall they be overflown before him, and shall be broken; yea, also the prince of the covenant. 37

322—23 And after the league made with him he shall work deceitfully: for he shall come up, and shall become strong with a small people. 36

323—24 He shall enter peaceably even upon the fattest places of the province; and he shall do *that* which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches: *yea*, and he shall forecast his devices against the strong holds, even for a time. 35

324—25 And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him. 34

325—26 Yea, they that feed of the portion of his meat shall de-

stroy him, and his army shall overflow: and many shall fall down slain. 33

326—27 And both these kings' hearts *shall be* to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end *shall be* at the time appointed. 32

327—28 Then shall he return into his land with great riches; and his heart *shall be* against the holy covenant; and he shall do *exploits*, and return to his own land. 31

328—29 At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter. 30

329—30 ¶ For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant. 29

330—31 And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily *sacrifice*, and they shall place the abomination that maketh desolate. 28

331—32 And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do *exploits*. 27

332—33 And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, *many* days. 26

333—34 Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries. 25

334—35 And *some* of them of understanding shall fall, to try them, and to purge, and to make *them* white, *even* to the time of the end: because *it is* yet for a time appointed. 24

335—36 And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done. 23

336—37 Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god:

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for he shall magnify himself above all. 22

337—38 But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things. 21

338—39 Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and shall divide the land for gain. 20

339—40 And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over. 19

340—41 He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, *even* Edom, and Moab, and the chief of the children of Ammon. 18

341—42 He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape. 17

342—43 But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps. 16

343—44 But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many. 15

344—45 And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, none shall help him. 14

CHAPTER 12

345—1 And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation *even* to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. 13

346—2 And many of them that

sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. 12

347—3 And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever. 11

348—4 But thou, O Daniel, shut up the words, and seal the book, *even* to the time of the end: many shall run to and fro, and knowledge shall be increased. 10

349—5 ¶ Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. 9

350—6 And *one* said to the man clothed in linen, which *was* upon the waters of the river, How long shall *it be* to the end of these wonders? 8

351—7 And I heard the man clothed in linen, which *was* upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever, that *it shall be* for a time, times, and a half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished. 7

352—8 And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things? 6

353—9 And he said, Go thy way, Daniel: for the words *are* closed up and sealed till the time of the end. 5

354—10 Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand. 4

355—11 And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, *there shall be* a thousand two hundred and ninety days. 3

356—12 Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. 2

357—13 But go thou thy way till the end *be*: for thou shalt rest, and stand in thy lot at the end of the days. 1

THE REVELATION OF ST. JOHN THE DIVINE

VERSION AS PUBLISHED BY THE AMERICAN BIBLE SOCIETY

CHAPTER 1

1—1 The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified *it* by his angel unto his servant John: 404

2—2 Who bare record of the Word of God, and of the testimony of Jesus Christ, and of all things that he saw. 403

3—3 Blessed *is* he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time *is* at hand. 402

4—4 John to the seven churches which are in Asia: Grace *be* unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne; 401

5—5 And from Jesus Christ, *who is* the faithful witness, and the firstbegotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood. 400

6—6 And hath made us kings and priests unto God and his Father; to him *be* glory and dominion for ever and ever. Amen. 399

7—7 Behold, he cometh with clouds; and every eye shall see him, and they *also* which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen. 398

8—8 I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. 397

9—9 I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. 396

10—10 I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet. 395

11—11 Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send *it* unto the seven churches

which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. 394

12—12 And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; 393

13—13 And in the midst of the seven candlesticks *one* like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. 392

14—14 His head and *his* hairs *were* white like wool, as white as snow; and his eyes *were* as a flame of fire; 391

15—15 And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. 390

16—16 And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance *was* as the sun shineth in his strength. 389

17—17 And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: 388

18—18 *I am* he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death. 387

19—19 Write the things which thou hast seen, and the things which are, and the things which shall be hereafter; 386

20—20 The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches. 385

CHAPTER 2

21—1 Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; 384

22—2 I know thy works, and thy labor, and thy patience, and how

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thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: 383

23—3 And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted. 382

24—4 Nevertheless I have *some-what* against thee, because thou hast left thy first love. 381

25—5 Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. 380

26—6 But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate. 379

27—7 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God. 378

28—8 And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive; 377

29—9 I know thy works, and tribulation, and poverty (but thou art rich) and *I know* the blasphemy of them which say they are Jews, and are not, but *are* the synagogue of Satan. 376

30—10 Fear none of those things which thou shalt suffer: behold, the devil shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life. 375

31—11 He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death. 374

32—12 And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges; 373

33—13 I know thy works, and where thou dwellest, *even* where Satan's seat *is*: and thou holdest fast my name, and hast not denied my faith, even in those days where-in Antipas *was* my faithful martyr, who was slain among you, where Satan dwelleth. 372

34—14 But I have a few things against thee, because thou hast taken them that hold the doctrine of Balaam, who taught Balak to

cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. 371

35—15 So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate. 370

36—16 Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth. 369

37—17 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it. 368

38—18 And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet *are* like fine brass; 367

39—19 I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last *to be* more than the first. 366

40—20 Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. 365

41—21 And I gave her space to repent of her fornication; and she repented not. 364

42—22 Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. 363

43—23 And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts; and I will give unto every one of you according to your works. 362

44—24 But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden. 361

45—25 But that which ye have *already*, hold fast till I come. 360

46—26 And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: 359

THE GREAT SYMBOL

47—27 And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father. 358

48—28 And I will give him the morning star. 357

49—29 He that hath an ear, let him hear what the Spirit saith unto the churches. 356

CHAPTER 3

50—1 And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. 355

51—2 Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. 354

52—3 Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. 353

53—4 Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. 352

54—5 He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. 351

55—6 He that hath an ear, let him hear what the Spirit saith unto the churches. 350

56—7 And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth; 349

57—8 I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. 348

58—9 Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. 347

59—10 Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. 346

60—11 Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. 345

61—12 Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, *which is new Jerusalem*, which cometh down out of heaven from my God: and *I will write upon him my new name.* 344

62—13 He that hath an ear, let him hear what the Spirit saith unto the churches. 343

63—14 And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; 342

64—15 I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. 341

65—16 So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. 340

66—17 Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: 339

67—18 I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that the shame of thy nakedness do not appear*; and anoint thine eyes with eyesalve, that thou mayest see. 338

68—19 As many as I love, I rebuke and chasten: be zealous therefore, and repent. 337

69—20 Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. 336

70—21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. 335

71—22 He that hath an ear, let him hear what the Spirit saith unto the churches. 334

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CHAPTER 4

72—1 After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter. 333

73—2 And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne. 332

74—3 And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. 331

75—4 And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. 330

76—5 And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God. 329

77—6 And before the throne *there was* a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. 328

78—7 And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. 327

79—8 And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. 326

80—9 And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever, 325

81—10 The four and twenty elders fall down before him that sat on the throne and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, 324

82—11 Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created. 323

CHAPTER 5

83—1 And I saw in the right hand of him that sat on the throne a book written within and on the back side, sealed with seven seals. 322

84—2 And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? 321

85—3 And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. 320

86—4 And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. 319

87—5 And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. 318

88—6 And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. 317

89—7 And he came and took the book out of the right hand of him that sat upon the throne. 316

90—8 And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. 315

91—9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; 314

92—10 And hast made us unto our God kings and priests: and we shall reign on the earth. 313

93—11 And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; 312

94—12 Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches,

THE GREAT SYMBOL

and wisdom, and strength, and honour, and glory, and blessing. 311

95—13 And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, *be* unto him that sitteth upon the throne, and unto the Lamb for ever and ever. 310

96—14 And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever. 309

CHAPTER 6

97—1 And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see. 308

98—2 And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer. 307

99—3 And when he had opened the second seal, I heard the second beast say, Come and see. 306

100—4 And there went out another horse *that was* red: and *power* was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword. 305

101—5 And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. 304

102—6 And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and *see* thou hurt not the oil and the wine. 303

103—7 And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. 302

104—8 And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth. 301

105—9 And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: 300

106—10 And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? 299

107—11 And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they *were*, should be fulfilled. 298

108—12 And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; 297

109—13 And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. 296

110—14 And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. 295

111—15 And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, hid themselves in the dens and in the rocks of the mountains; 294

112—16 And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: 293

113—17 For the great day of his wrath is come; and who shall be able to stand? 292

CHAPTER 7

114—1 And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. 291

115—2 And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, 290

116—3 Saying, Hurt not the

THE REVELATION OF ST. JOHN

earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. 289

117—4 And I heard the number of them which were sealed: *and there were sealed a hundred and forty and four thousand* of all the tribes of the children of Israel. 288

118—5 Of the tribe of *Juda were sealed twelve thousand*. Of the tribe of *Gad were sealed twelve thousand*. 287

119—6 Of the tribe of *Aser were sealed twelve thousand*. Of the tribe of *Nephthalim were sealed twelve thousand*. Of the tribe of *Manasses were sealed twelve thousand*. 286

120—7 Of the tribe of *Simeon were sealed twelve thousand*. Of the tribe of *Levi were sealed twelve thousand*. Of the tribe of *Issachar were sealed twelve thousand*. 285

121—8 Of the tribe of *Zabulon were sealed twelve thousand*. Of the tribe of *Joseph were sealed twelve thousand*. Of the tribe of *Benjamin were sealed twelve thousand*. 284

122—9 After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; 283

123—10 And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. 282

124—11 And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, 281

125—12 Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, *be unto our God for ever and ever*. Amen. 280

126—13 And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? 279

127—14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. 278

128—15 Therefore are they before the throne of God, and serve

him day and night in his temple: and he that sitteth on the throne shall dwell among them. 277

129—16 They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. 276

130—17 For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes. 275

CHAPTER 8

131—1 And when he had opened the seventh seal, there was silence in heaven about the space of half an hour. 274

132—2 And I saw the seven angels which stood before God; and to them were given seven trumpets. 273

133—3 And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer *it* with the prayers of all saints upon the golden altar which was before the throne. 272

134—4 And the smoke of the incense, *which came* with the prayers of the saints, ascended up before God out of the angel's hand. 271

135—5 And the angel took the censer, and filled it with fire of the altar, and cast *it* into the earth: and there were voices, and thundings, and lightnings, and an earthquake. 270

136—6 And the seven angels which had the seven trumpets prepared themselves to sound. 269

137—7 The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up. 268

138—8 And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood; 267

139—9 And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed. 266

140—10 And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part

THE GREAT SYMBOL

of the rivers, and upon the fountains of waters; 265

141—11 And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter. 264

142—12 And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise. 263

143—13 And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound! 262

CHAPTER 9

144—1 And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. 261

145—2 And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. 260

146—3 And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power. 259

147—4 And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads. 258

148—5 And to them it was given that they should not kill them, but that they should be tormented five months: and their torment *was* as the torment of a scorpion, when he striketh a man. 257

149—6 And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them. 256

150—7 And the shapes of the locusts *were* like unto horses prepared unto battle; and on their heads *were* as it were crowns like gold, and their faces *were* as the faces of men. 255

151—8 And they had hair as the

hair of women, and their teeth were as the *teeth* of lions. 254

152—9 And they had breastplates, as it were breastplates of iron; and the sound of their wings *was* as the sound of chariots of many horses running to battle. 253

153—10 And they had tails like unto scorpions, and there were stings in their tails: and their power *was* to hurt men five months. 252

154—11 And they had a king over them, *which* is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath *his* name Apollyon. 251

155—12 One woe is past; *and*, behold, there come two woes more hereafter. 250

156—13 And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, 249

157—14 Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. 248

158—15 And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men. 247

159—16 And the number of the army of the horsemen *were* two hundred thousand and thousand: and I heard the number of them. 246

160—17 And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses *were* as the heads of lions; and out of their mouths issued fire and smoke and brimstone. 245

161—18 By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths. 244

162—19 For their power is in their mouth, and in their tails: for their tails *were* like unto serpents, and had heads, and with them they do hurt. 243

163—20 And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood; which neither

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can see, nor hear, nor walk: 242

164—21 Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts. 241

CHAPTER 10

165—1 And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow *was* upon his head, and his face *was* as it were the sun, and his feet as pillars of fire: 240

166—2 And he had in his hand a little book open: and he set his right foot upon the sea, and *his* left foot on the earth, 239

167—3 And cried with a loud voice, as *when* a lion roareth: and when he had cried, seven thunders uttereth their voices. 238

168—4 And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not. 237

169—5 And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, 236

170—6 And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer: 235

171—7 But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets. 234

172—8 And the voice which I heard from heaven spake unto me again, and said, Go *and* take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. 233

173—9 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take *it*, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth as sweet as honey. 232

174—10 And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I

had eaten it, my belly was bitter. 231

175—11 And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings. 230

CHAPTER 11

176—1 And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. 229

177—2 But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months. 228

178—3 And I will give *power* unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. 227

179—4 These are the two olive trees, and the two candlesticks standing before the God of the earth. 226

180—5 And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed. 225

181—6 These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will. 224

182—7 And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. 223

183—8 And their dead bodies *shall lie* in the streets of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. 222

184—9 And they of the people and kindreds and tongues and nations shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves. 221

185—10 And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth. 220

THE GREAT SYMBOL

186—11 And after three days and a half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. 219

187—12 And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them. 218

188—13 And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand; and the remnant were affrighted, and gave glory to the God of heaven. 217

189—14 The second woe is past; and, behold, the third woe cometh quickly. 216

190—15 And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. 215

191—16 And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God. 214

192—17 Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. 213

193—18 And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth. 212

194—19 And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail. 211

CHAPTER 12

195—1 And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: 210

196—2 And she being with child cried, travailing in birth, and pained to be delivered. 209

197—3 And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. 208

198—4 And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. 207

199—5 And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne. 206

200—6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days. 205

201—7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels. 204

202—8 And prevailed not; neither was their place found any more in heaven. 203

203—9 And the great dragon was cast out, that old serpent, called the Devil, and Satan which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. 202

204—10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. 201

205—11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. 200

206—12 Therefore rejoice ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. 199

207—13 And when the dragon saw that he was cast upon the earth, he persecuted the woman which brought forth the man child. 198

208—14 And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is

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nourished for a time, and times, and half a time, from the face of the serpent. 197

209—15 And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. 196

210—16 And the earth helped the woman; and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. 195

211—17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ. 194

CHAPTER 13

212—1 And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. 193

213—2 And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat and great authority. 192

214—3 And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. 191

215—4 And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him? 190

216—5 And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. 189

217—6 And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. 188

218—7 And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. 187

219—8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. 186

220—9 If any man have an ear, let him hear. 185

221—10 He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints. 184

222—11 And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. 183

223—12 And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. 182

224—13 And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men. 181

225—14 And deceiveth them that dwell on the earth by *the means* of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. 180

226—15 And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. 179

227—16 And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: 178

228—17 And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. 177

229—18 Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six. 176

CHAPTER 14

230—1 And I looked, and, lo, a Lamb stood on the mount Sion, and with him a hundred forty and four thousand, having his Father's name written in their foreheads. 175

231—2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: 174

THE GREAT SYMBOL

232—3 And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred *and* forty *and* four thousand, which were redeemed from the earth. 173

233—4 These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, *being* the firstfruits unto God and to the Lamb. 172

234—5 And in their mouth was found no guile: for they are without fault before the throne of God. 171

235—6 And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, 170

236—7 Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. 169

237—8 And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. 168

238—9 And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand, 167

239—10 The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: 166

240—11 And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. 165

241—12 Here is the patience of the saints: here *are* they that keep the commandments of God, and the faith of Jesus. 164

242—13 And I heard a voice from heaven saying unto me, Write, Blessed *are* the dead which die in the Lord from henceforth:

Yea, saith the Spirit, that they may rest from their labours; and their works do follow them. 163

243—14 And I looked, and behold a white cloud, and upon the cloud, *one* sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. 162

244—15 And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. 161

245—16 And he that sat on the cloud thrust in his sickle on the earth; and the earth *was* reaped. 160

246—17 And another angel came out of the temple which is in heaven, he also having a sharp sickle. 159

247—18 And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. 158

248—19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast *it* into the great winepress of the wrath of God. 157

249—20 And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand *and* six hundred furlongs. 156

CHAPTER 15

250—1 And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God. 155

251—2 And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, *and* over the number of his name, stand on the sea of glass, having the harps of God. 154

252—3 And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous *are* thy works, Lord God Almighty; just and true *are* thy ways, thou King of saints. 153

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253—4 Who shall not fear thee, O Lord, and glorify thy name? for *thou* only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest. 152

254—5 And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened: 151

255—6 And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles. 150

256—7 And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever. 149

257—8 And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled. 148

CHAPTER 16

258—1 And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth. 147

259—2 And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image. 146

260—3 And the second angel poured out his vial upon the sea; and it became as the blood of a dead man; and every living soul died in the sea. 145

261—4 And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood. 144

262—5 And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. 143

263—6 For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy. 142

264—7 And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments. 141

265—8 And the fourth angel

poured out his vial upon the sun; and power was given unto him to scorch men with fire. 140

266—9 And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory. 139

267—10 And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, 138

268—11 And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds. 137

269—12 And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. 136

270—13 And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. 135

271—14 For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. 134

272—15 Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. 133

273—16 And he gathered them together into a place called in the Hebrew tongue Armageddon. 132

274—17 And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. 131

275—18 And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. 130

276—19 And the great city was divided into three parts, and the cities of the nation fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. 129

277—20 And every island fled away, and the mountains were not found. 128

THE GREAT SYMBOL

278—21 And there fell upon men a great hail out of heaven, *every stone* about the weight of a talent; and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great. 127

CHAPTER 17

279—1 And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters; 126

280—2 With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. 125

281—3 So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. 124

282—4 And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: 123

283—5 And upon her forehead was a name written, MYSTERY, BABYLON, THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. 122

284—6 And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration. 121

285—7 And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns. 120

286—8 The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is. 119

287—9 And here *is* the mind which hath wisdom. The seven

heads are seven mountains, on which the woman sitteth. 118

288—10 And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space. 117

289—11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition. 116

290—12 And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. 115

291—13 These have one mind, and shall give their power and strength unto the beast. 114

292—14 These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and king of kings: and they that are with him *are* called, and chosen, and faithful. 113

293—15 And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues. 112

294—16 And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. 111

295—17 For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled. 110

296—18 And the woman which thou sawest is that great city, which reigneth over the kings of the earth. 10

CHAPTER 18

297—1 And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. 108

298—2 And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. 107

299—3 For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of

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the earth are waxed rich through the abundance of her delicacies. 106

300—4 And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. 105

301—5 For her sins have reached unto heaven, and God hath remembered her iniquities. 104

302—6 Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled, fill to her double. 103

303—7 How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. 102

304—8 Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her. 101

305—9 And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her when they shall see the smoke of her burning. 100

306—10 Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come. 99

307—11 And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more: 98

308—12 The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, 97

309—13 And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men. 96

310—14 And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all. 95

311—15 The merchants of these

things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing, 94

312—16 And saying, Alas, alas that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! 93

313—17 For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, 92

314—18 And cried when they saw the smoke of her burning, saying, What city is like unto this great city! 91

315—19 And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate. 90

316—20 Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her. 89

317—21 And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all. 88

318—22 And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee; 87

319—23 And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived. 86

320—24 And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth. 85

CHAPTER 19

321—1 And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God: 84

322—2 For true and righteous

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are his judgments; for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. 83

323—3 And again they said, Alleluia. And her smoke rose up for ever and ever. 82

324—4 And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia. 81

325—5 And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. 80

326—6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. 79

327—7 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. 78

328—8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. 77

329—9 And he saith unto me, Write, Blessed *are* they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God. 76

330—10 And I fell at his feet to worship him. And he said unto me, See *thou do it* not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy. 75

331—11 And I saw heaven opened, and behold a white horse; and he that sat upon him *was* called Faithful and True, and in righteousness he doth judge and make war. 74

332—12 His eyes *were* as a flame of fire, and on his head *were* many crowns; and he had a name written, that no man knew, but he himself. 73

333—13 And he *was* clothed with a vesture dipped in blood: and his name is called The Word of God. 72

334—14 And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean. 71

335—15 And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. 70

336—16 And he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. 69

337—17 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; 68

338—18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all *men*, both *free* and *bond*, both small and great. 67

339—19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. 66

340—20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. 65

341—21 And the remnant were slain with the sword of him that sat upon the horse, which *sword* proceeded out of his mouth: and all the fowls were filled with their flesh. 64

CHAPTER 20

342—1 And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. 63

343—2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, 62

344—3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. 61

345—4 And I saw thrones, and they sat upon them, and judgment

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was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. 60

346—5 But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. 59

347—6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. 58

348—7 And when the thousand years are expired, Satan shall be loosed out of his prison, 57

349—8 And shall go out to deceive the nations which are in the four quarters of the earth, God and Magog, to gather them together to battle: the number of whom is as the sand of the sea. 56

350—9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. 55

351—10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever. 54

352—11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. 53

353—12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. 52

354—13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. 51

355—14 And death and hell were judged into the lake of fire. This is the second death. 50

356—15 And whosoever was not

found written in the book of life was cast into the lake of fire. 49

CHAPTER 21

357—1 And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. 48

358—2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. 47

359—3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. 46

360—4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. 45

361—5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. 44

362—6 And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. 43

363—7 He that overcometh shall inherit all things; and I will be his God, and he shall be my son. 42

364—8 But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death. 41

365—9 And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. 40

366—10 And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God. 39

367—11 Having the glory of God: and her light was like unto a stone most precious, even like

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a jasper stone, clear as crystal; 38

368—12 And had a wall great and high, *and* had twelve gates, and at the gates twelve angels, and names written thereon, which are *the names* of the twelve tribes of the children of Israel: 37

369—13 On the east three gates; on the north three gates; on the south three gates; and on the west three gates. 36

370—14 And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. 35

371—15 And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. 34

372—16 And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal. 33

373—17 And he measured the wall thereof, a hundred *and* forty *and* four cubits, *according to* the measure of a man, that is, of the angel. 32

374—18 And the building of the wall of it was of jasper: and the city *was* pure gold, like unto clear glass. 31

375—19 And the foundations of the wall of the city *were* garnished with all manner of precious stones. The first foundation *was* jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; 30

376—20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. 29

377—21 And the twelve gates *were* twelve pearls; every several gate *was* of one pearl: and the street of the city *was* pure gold, as it *were* transparent glass. 28

378—22 And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. 27

379—23 And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. 26

380—24 And the nations of them which are saved shall walk in

the light of it, and the kings of the earth do bring their glory and honour into it. 25

381—25 And the gates of it shall not be shut at all by day: for there shall be no night there. 24

382—26 And they shall bring the glory and honour of the nations into it. 23

383—27 And there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie: but they which are written in the Lamb's book of life. 22

CHAPTER 22

384—1 And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. 21

385—2 In the midst of the street of it, and on either side of the river, *was there* the tree of life, which bare twelve *manner* of fruits, and yielded her fruit every month: and the leaves of the tree *were* for the healing of the nations. 20

386—3 And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him. 19

387—4 And they shall see his face; and his name *shall be* in their foreheads. 18

388—5 And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever. 17

389—6 And he said unto me, These sayings *are* faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done. 16

390—7 Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book. 15

391—8 And I John saw these things, and heard *them*. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things. 14

392—9 Then saith he unto me, See *thou do it* not: for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God. 13

393—10 And he saith unto me,

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Seal not the sayings of the prophecy of this book: for the time is at hand. 12

394—11 He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. 11

395—12 And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. 10

396—13 I am Alpha and Omega, the beginning and the end, the first and the last. 9

397—14 Blessed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. 8

398—15 For without *are* dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. 7

399—16 I Jesus have sent mine angel to testify unto you these things in the churches. I am the

root and the offspring of David, *and* the bright and morning star. 6

400—17 And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. 5

401—18 For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: 4

402—19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book. 3

403—20 He which testifieth these things saith, Surely I come quickly: Amen. Even so, come, Lord Jesus. 2

404—21 The grace of our Lord Jesus Christ *be* with you all. Amen. 1

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FURTHER EVIDENCE IN THE CASE OF DEMOCRATIZING THE WORLD, AND PRESERVATION OF CHRISTIANITY

Address on the first day of May, 1917, of M. Rene Viviani, former Prime Minister of France; present Minister of Justice, and head of the French Commission, to, and in, the Senate of the United States (French and English text.) French version published in Le Temps, Paris, third of May, 1917.

AU SÉNAT DES ÉTATS-UNIS

Washington, 2 mai.

Voici le texte du discours que M. Viviani a prononcé dans la séance où le Sénat a invité le ministre français à parler à l'Assemblée :

"Puisque je suis admis au suprême honneur de prendre la parole devant les représentants du peuple américain, qu'ils me laissent tout d'abord remercier la magnifique capitale de l'accueil qu'elle nous a réservé. Habitues, dans notre pays libre, aux manifestations populaires, et bien qu'avertis, par vos compatriotes résidant à Paris, de l'enthousiasme qui brûlait vos cœurs, nous sommes encore émus de ce grandiose spectacle.

"Je reverrai toujours ces hommes, fiers, vigoureux, nous adressant un salut; ces femmes, dont la grâce embellit la cité, tendant vers nous leurs mains chargées de fleurs; ces enfants accourus auprès de nous à l'appel de leurs maîtres, comme si notre venue était un enseignement, tous ensemble acclamant à travers nos personnes périssables la France immortelle. Je vous prédis cependant une manifestation plus grandiose encore, le jour où votre illustre président, ayant déposé le fardeau du pouvoir, viendra apporter le salut de la République américaine à l'Europe libre, tout entière construite sur le Droit.

"C'est avec une émotion indicible que nous avons franchi le seuil du palais législatif, où siègent ensemble la Prudence et la Hardiesse; que moi-même, pour la première fois dans les annales de l'Amérique, quoique étranger, je porte la parole à cette tribune qui résonnait, il y a quelques jours encore, de mâles accents.

"Vous avez donné à toutes les démocraties du monde le plus magnifique exemple. Dès que le péril vous apparut, simplement et en quelques jours, vous avez voté un formidable crédit de guerre, proclamé la levée d'une formidable armée.

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“Les commentaires dont le président Wilson avait fait précéder ses actes et que vous vous êtes appropriés resteront pour l'histoire des peuples libres une grave leçon.

“Sans doute vous avez voulu venger les injures faites à votre drapeau universellement respecté. Sans doute à travers les épaisseurs de ces murailles, vous avez entendu monter jusqu'à vos consciences la plainte lugubre d'innocentes victimes précipitées par une main criminelle dans la profondeur des flots des mers. Ce sera votre honneur historique d'avoir entendu en même temps la plainte de l'humanité, d'avoir invoqué contre l'autocratie le droit des démocraties. Je me demande, tandis que je parle, ce que peuvent penser, s'ils ont encore la faculté de penser, les autocrates qui, il y a trois ans contre nous, et il y a quelques mois contre vous, ont précipité le conflit. Ah! sans doute ils se disaient que la démocratie est un gouvernement idéal qui dispense aux hommes les réformes et est capable sur les champs du travail de stimuler l'activité économique.

“Mais ils se disaient que la liberté anéantit la discipline des esprits et des cœurs, que seule l'autorité peut maintenir. Et voilà la République française qui combat pour son territoire et la liberté des peuples, offrant à l'avalanche déchaînée par le militarisme prussien l'union de tous ses enfants capables encore de frapper bien des coups. Voilà que l'Angleterre, elle aussi éloignée de la conscription, elle aussi, par la vertu de la discipline librement consentie, fait surgir de son sol des millions de combattants. Voilà d'autres nations qui ont accompli le même acte, et c'est la liberté qui non seulement enflamme mais coordonne et réalise. Voilà enfin que l'Amérique est tout entière debout et qu'elle apprête ses armes au milieu de la concorde absolue pour le combat universel.

“Tous ensemble, nous allons continuer à livrer le combat.

“Quand, par la force, nous aurons imposé la victoire militaire, l'œuvre ne sera pas finie. Il restera, selon la belle parole du président Wilson, à organiser la société des nations. J'entends bien que les railleries de nos ennemis qui n'ont jamais entrevu qu'un horizon de bataille, s'attachent à ce noble dessein. Ce fut toujours ainsi dans le monde, à l'aube de toutes les idées. Si les penseurs et les hommes d'action s'étaient laissé décourager par les sceptiques, l'humanité serait encore en enfance. Nous serions attachés à la servitude. Nous remporterons après la victoire matérielle cette victoire morale.

“Nous enchaînerons à jamais la lourde épée du militarisme. Nous dirons les garanties pour la paix. Nous pourrions alors disparaître de la scène du monde après avoir laissé, au prix d'une immolation collective, le plus magnifique héritage que puissent recueillir les générations.”

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TRANSLATION OF M. VIVIAN'S SPEECH FOLLOWS

"MR. PRESIDENT AND SENATORS: Since I have been granted the supreme honor of speaking before the representatives of the American people, may I ask them first to allow me to thank this magnificent Capital for the welcome it has accorded us? Accustomed as we are in our own free land to popular manifestations, and though we had been warned by your fellow-countrymen who live in Paris of the enthusiasm burning in your hearts, we are still full of the emotion raised by the sights that awaited us.

"I shall never cease to see the proud and stalwart men who saluted our passage; your women, whose grace adds fresh beauty to your city, their arms outstretched, full of flowers; and your children hurrying to meet us as if our coming were looked upon as a lesson for them—all with one accord acclaiming in our perishable persons immortal France.

"And I predict there will be a yet grander manifestation on the day when your illustrious President, relieved from the burden of power, will come among us bearing the salute of the Republic of the United States to a free Europe, whose foundations from end to end shall be based on right.

"It is with unspeakable emotion that we crossed the threshold of this legislative palace, where prudence and boldness meet, and that I for the first time in the annals of America, though a foreigner, speak in this hall which only a few days since resounded with the words of virile force.

"You have set all the democracies of the world the most magnificent example. So soon as the common peril was made manifest to you, with simplicity and within a few short days you voted a formidable army was to be raised. President Wilson's commentary on his acts, which you made yours, remains in the history of free peoples the weightiest of lessons.

"Doubtless you were resolved to avenge the insults offered your flag, which the whole world respected; doubtless through the thickness of these massive walls the mournful cry of all the victims that criminal hands hurled into the depths of the sea has reached and stirred your souls; but it will be your honor in history that you also heard the cry of humanity and invoked against autocracy the right of democracies.

"And I can only wonder as I speak what, if they still have any power to think, are the thoughts of the autocrats who three years ago against us, three months ago against you, unchained this conflict.

"Ah! doubtless they said among themselves that a democracy is an ideal government; that it showers reforms on

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mankind; that it can in the domain of labor quicken all economic activities. And yet now we see the French Republic fighting in defense of its territory and the liberty of nations and opposing to the avalanche let loose by Prussian militarism the union of all its children, who are still capable of striking many a weighty blow.

"And now we see England, far removed like you from conscription, who has also, by virtue of a discipline all accept, raised from her soil millions of fighting men. And we see other nations accomplishing the same act; and that liberty not only inflames all hearts, but coördinates and brings into being all needed efforts.

"And now we see all America rise and sharpen her weapons in the midst of peace for the common struggle.

"Together we will carry on that struggle, and when by force we have at last imposed military victory our labors will not be concluded. Our task will be—I quote the noble words of President Wilson—to *organize the society of nations*.

"I well know that our enemies, who have never seen before them anything but horizons of carnage, will never cease to jeer at so noble a design. Such has always been the fate of great ideas at their birth; and if thinkers and men of action had allowed themselves to be discouraged by skeptics, mankind would still be in its infancy and we should still be slaves. After material victory we will win this moral victory.

"We will shatter the ponderous sword of militarism; we will establish guaranties for peace; and then we can disappear from the world's stage, since we shall leave at the cost of our common immolation the noblest heritage future generations can possess."

* * *

WORLD DEMOCRACY, GREAT BRITAIN

Address on the fifth day of May, 1917, of the Right Honorable Arthur J. Balfour, Secretary of Foreign Affairs of the United Kingdom of Great Britain and Ireland, and head of the British Commission to, and in, the House of Representatives of the United States.

"MR. SPEAKER, LADIES AND GENTLEMEN OF THE HOUSE OF REPRESENTATIVES: Will you permit me, on behalf of my friends and myself, to offer you my deepest and sincerest thanks for the rare and valued honor which you have done us by receiving us here to-day?

"We all feel the greatness of this honor; but I think to none of us can it come home so closely as to one who, like myself, has been for 43 years in the service of a free assembly like your own. I rejoice to think that a member—a very old member, I am sorry to say—of the British House of Com-

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mons has been received here to-day by this great sister assembly with such kindness as you have shown to me and to my friends.

"Ladies and gentlemen, these two assemblies are the greatest and oldest of the free assemblies now governing great nations in the world. The history indeed of the two is very different.

"The beginnings of the British House of Commons go back to a dim historic past, and its full rights and status have only been conquered and permanently secured after centuries of political struggle.

"Your fate has been a happier one. You were called into existence at a much later stage of social development. You came into being complete and perfected and all your powers determined, and your place in the Constitution secured beyond chance of revolution; but, though the history of these two great assemblies is different, each of them represents the great democratic principle to which we look forward as the security for the future peace of the world.

"All of the free assemblies now to be found governing the great nations of the earth have been modeled either upon your practice or upon ours or upon both combined.

"Mr. Speaker, the compliment paid to the mission from Great Britain by such an assembly and upon such an occasion is one not one of us is ever likely to forget. But there is something, after all, even deeper and more significant in the circumstances under which I now have the honor to address you than any which arise out of the interchange of courtesies, however sincere, between the great and friendly nations.

"We all, I think, feel instinctively that this is one of the great and free peoples for mutual protection against the aggression of military depotism.

"I am not one of those, and none of you are among those, who are such bad democrats as to say that democracies make no mistakes. All free assemblies have made blunders; sometimes they have committed crimes.

"Why is it, then, that we look forward to the spread of free institutions throughout the world, and especially among our present enemies, as one of the greatest guaranties of the future peace of the world? I will tell you, gentlemen, how it seems to me. It is quite true that the people and the representatives of the people may be betrayed by some momentary gust of passion into a policy which they ultimately deplore; but it is only a military despotism of the German type which can, through generations if need be, pursue steadily, remorselessly, unscrupulously, the appalling object of dominating the civilization of mankind.

"And, mark you, this evil, this menace under which we are now suffering, is not one which diminishes with the growth

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of knowledge and the progress of material civilization, but, on the contrary, it increases with them.

"When I was young we used to flatter ourselves that progress inevitably meant peace, and that growth of knowledge was always accompanied, as its natural fruit, by the growth of good will among the nations of the earth. Unhappily, we know better now, and we know there is such a thing in the world as a power which can with unvarying persistence focus all the resources of knowledge and of civilization into the one great task of making itself the moral and material master of the world.

"It is against that danger that we, the free peoples of western civilization, have banded ourselves together. It is in that great cause that we are going to fight, and are now fighting this very moment, side by side.

"In that cause we shall surely conquer, and our children will look back to this fateful date as the one day from which democracies can feel secure that their progress, their civilization, their rivalry, if need be, will be conducted, not on German lines, but in that friendly and Christian spirit which really befits the age in which we live.

"Mr. Speaker, ladies and gentlemen, I beg most sincerely to repeat again how heartily I thank you for the cordial welcome which you have given us to-day, and to repeat my profound sense of the significance of this unique meeting."

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WORLD DEMOCRACY, UNITED STATES

Message from the Government of the People by the People for the People to His Holiness Benedictus XV, POPE:—

Following is the text of President Wilson's reply to the Pope's peace proposal:—

"August 27, 1917.

"To His Holiness, Benedictus XV., Pope:—

"In acknowledgment of the communication of Your Holiness to the belligerent peoples, dated August 1, 1917, the President of the United States requests me to transmit the following reply:—

"Every heart that has not been blinded and hardened by this terrible war must be touched by this moving appeal of His Holiness the Pope, must feel the dignity and force of the humane and generous motives which prompted it, and must fervently wish that we might take the path of peace he so persuasively points out. But it would be folly to take it if it does not in fact lead to the goal he proposes. Our response must be based upon the stern facts and upon nothing else. It is not a mere cessation of arms he desires—it is a stable and enduring peace. This agony must not be gone through with

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again, and it must be a matter of very sober judgment what will insure us against it.

"His Holiness in substance proposes that we return to the status quo ante-bellum and that then there be a general condonation, disarmament and a concert of nations, based upon an acceptance of the principle of arbitration—that by a similar concert freedom of the seas be established, and that the territorial claims of France and Italy, the perplexing problems of the Balkan States, and the restitution of Poland be left to such conciliatory adjustments as may be possible in the new temper of such a peace, due regard being paid to the aspirations of the peoples whose political fortunes and affiliations will be involved.

"It is manifest that no part of this programme can be successfully carried out unless the restitution of the status quo ante furnishes a firm and satisfactory basis for it. The object of this war is to deliver the free peoples of the world from the menace and the actual power of a vast military establishment controlled by an irresponsible government, which, having secretly planned to dominate the world, proceeded to carry the plan out without regard either to the sacred obligations of treaty or the long established practices and long cherished principles of international action and honor—which chose its own time for the war—delivered its blow fiercely and suddenly, stopped at no barrier, either of law or of mercy; swept a whole continent within the tide of blood—not the blood of soldiers only, but the blood of innocent women and children, also, and of the helpless poor, and now stands balked but not defeated, the enemy of four-fifths of the world. This power is not the German people. It is the ruthless master of the German people. It is no business of ours how that great people came under its control or submitted with temporary zest to the domination of its purpose; but it is our business to see to it that the history of the rest of the world is no longer left to its handling.

"To deal with such a Power by way of peace upon the plan proposed by His Holiness the Pope, would, so far as we can see, involve a recuperation of its strength and a renewal of its policy; would make it necessary to create a permanent hostile combination of nations against the German people, who are its instruments, and would result in abandoning the newborn Russia to the intrigue, the manifold, subtle interference and the certain counter-revolution which would be attempted by all the malign influences to which the German government has of late accustomed the world. Can peace be based upon a restitution of its power or upon any word of honor it could pledge in a treaty of settlement and accommodation?

"Responsible statesmen must now everywhere see, if they

APPENDIX

never saw before, that no peace can rest securely upon political or economic restrictions meant to benefit some nations and cripple or embarrass others, upon vindictive action of any sort, or any kind of revenge or deliberate injury. The American people have suffered intolerable wrongs at the hands of the Imperial German government, but they desire no reprisal upon the German people, who have themselves suffered all things in this war, which they did not choose. They believe that peace should rest upon the rights of peoples, not the rights of governments—the rights of peoples great or small, weak or powerful—their equal right to freedom and security and self-government and to a participation upon fair terms in the economic opportunities of the world, the German people of course included, if they will accept equality and not seek domination.

“The test, therefore, of every plan of peace is this:—Is it based upon the faith of all the peoples involved or merely upon the word of an ambitious and intriguing government on the one hand and a group of free peoples on the other? This is a test which goes to the root of the matter, and it is the test which must be applied.

“The purposes of the United States in this war are known to the whole world—to every people to whom the truth has been permitted to come. They do not need to be stated again. We seek no material advantage of any kind. We believe that the intolerable wrongs done in this war by the furious and brutal power of the Imperial German government ought to be repaired, but not at the expense of the sovereignty of any people—rather a vindication of the sovereignty, both of those that are weak and those that are strong. Punitive damages, the dismemberment of empires, the establishment of selfish and exclusive economic leagues we deem inexpedient and in the end worse than futile, no proper basis for a peace of any kind, least of all for an enduring peace. That must be based upon justice and fairness and the common rights of mankind.

“We cannot take the word of the present rulers of Germany as a guarantee of anything that is to endure unless explicitly supported by such conclusive evidence of the will and purpose of the German people themselves as the other peoples of the world would be justified in accepting. Without such guarantees treaties of settlement, agreements for disarmament, covenants to set up arbitration in the place of force, territorial adjustments, reconstitutions of small nations, if made with the German government, no man, no nation could now depend on. We must await some new evidence of the purposes of the great peoples of the Central Powers. God grant it may be given soon and in a way to restore the confidence of all peoples everywhere in the faith of nations and the possibility of a covenanted peace.”

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